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CHRYSOLITE.

BY JEAN INGELOW.

There are some days that die not out, Nor alter by reflection's power, Whose converse calm, whose words devout, Forever rest, the spirit's dower.

And they are days when drops veil-A mist upon the distant past, And when we say to peace, "All hail!" We hope that always it shall last.

Times when the troubles of the heart Are hushed as winds were hushed that day-And budding hopes begin to start, Like those green hedge-rows on our way.

When all within and all around, Like hues on that sweet landscape blend, And nature's hand was made to sound The heart strings that her touch attend.

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[Written for the American Spiritualist.]

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

CHAPTER XI, (concluded.)

THE EXCURSION.

to pace the deck. The groups of dancers were to fountains. determined to abstract himself.

to dispute, now Brother there is a chance for you. unreliable." Mary and you agree too well to make it interesting, but Sizer Cumin and you would soon attract a crowd of hearers."

alt them at once to a conspicuous position by attack- destroys me."

"There is Mrs. Orland and Mollie," exclaimed | selection?"

"May I speak with Miss Orland, Mary? I am slightly acquainted with her."

"Certainly Bessie, why do you ask?"

She did not answer, but springing forward, clasp- am perhaps selfish."

Acres add in which it

and sympathetic. Bessie was quiet and gentle, but characters.

Mrs. Orland watched them for sometime, and then turning, approached Victor and Mary.

"I have the pleasure of addressing Mr. and Mrs. Leland," she said in a hesitating voice.

"Mrs. Orland, if I mistake not. I pray you be they are not wanted; they starve." seated."

"I thank you, Mr. Leland, I fear I interrupt you? "Not in the least, Madam; we shall be pleased with your company."

"I do not wish to intrude, but I have for the last week been on the eve of consulting you, and have only been restrained by diffidence. The meeting of my daughter with your sister and their confidence in each other has strengthened my purpose."

"Anything that I can do to assist you, Mrs. Orland, I will cheerfully do. I understand partially your situation. I hope it has been misrepresented."

"It would be difficult to represent it sufficiently wretched, deplorably wretched, and I can see no them. escape."

and daily endeavors to instil into my mind, confi- from the beautiful Gibralter Island, rises the medieval

"You still remain together?" asked Mary.

nor wish to give."

pathize with you. I know love to be exclusive. I its own sake, and thereby become corrupt.

deepest black hair and eyes, and her complexion, ries there taught, is ruined before she enters life. truth, is refused the picked bone from the kitchen. though pale, was tinged with brown. There was a Yesterday I overheard the Rev. Mr. Saber tell her A stranger drops down from-say, the moon, into unstable in her desires. Energetic, self-willed, kind she should be repressed instead of urged forward." Dollar House." "Ah, good day, sir!" "At the St.

. mentionness.

"Mrs. Orland," said Victor, with passionate em-Mollie was aggressive, and would be heard. The phasis, "you should go away from this Association two young girls formed a study, in their contrasted at once; you and your daughter. Your stay there is ruin to you both."

> "Go away," said she dispairingly, "oh, I should, and would go, but where shall I go, and what shall I do? If I go I am penniless. How can I support myself? There are too many working women;

> There was a long pause; a wide and deep vista into a great social wrong was opened by those few words.

"Offer her a home, Victor," whispered Mary.

"You are kind beyond my expectations," said Mrs. Orland, "at present, however, I must remain. Perhaps I may win back his affections."

"You have our prayers for your success," said Victor, "but should you not, the offer Mary has made is open for your acceptance."

"I sincerly am grateful for your kindness. That your are friends, gives strength. I will intrude no further, and with thanks I cannot express, I will detestable," she replied with deep feeling, "I am leave you." She bowed but spoke not as she left

The Queen was approaching the wharf at Put-in-"Mr. Orland has not deserted you?" asked Mary, Bay. It was not then as at present. In the sumher tones rich in sympathy. mer season the unusual activity has marred the ro-"No, not yet, but with such views as he entertains, mance of the dreamiest nook on the lake. Now dence cannot exist. You Mrs. Leland, enjoy per | castle of the great bond negotiator, where the money-Mr. Sizer Cumin came on the deck. His long fect faith in your husband, I did once." Tears came king spends a month each summer sailing and fish. cloak was disordered by the wind. He carefully to her eyes; she clasped her hands—only for a mo- ing; and the Bass Islands are covered with vineyards, wrapped it around him in antique style, and began ment, and heroically forced them back to their deep for it is the paradise of the catawba. This castle, with its turrets, built out of the concrete bones of him ephemeral. He walked up and down, self-con- "Once, years ago when life was young, and slaughtered soldiers, and cemented with the sweat scious that the eyes of the universe rested on him, yet | through many happy years, until Mr. Orland imbib- and blood of a nation, is strangly anomalous in our ed the social theories. With these has vanished my civilization. Its builder and owner, an insignificant "Oh, would he not enjoy a contest? If you wish happiness, and his also. He is changable, unsteady, banker who possessed ordinary influence at home, through government patronage grasped fabulous wealth, and squandered it in a fabulous manner. "Yes, for no one has presented a more attractive Thus a palace grew up on a rock in the center of sphere' than myself. To-morrow, pehaps to-day, Lake Erie. We boast of a free government; we 'I have no desire to become thus conspicuous, be- such a one may meet us. The possibility ever exists. are free to be fleeced. We have a choice we express sides you remember, grandpa only yesterday told you | Happy! can one be happy with this uncertainty by the ballot; it is a choice of who shall fleece us! that mad dogs bite those only who intercept them; hanging over them? The slave may have a kind Through and through, our government is corrupt and and it is better to let them pass unnoticed than risk master, but can he be happy when to-morrow he may rotten with the canker of avarice. Ah, Phillip, keep life in the inglorious combat. So it is better, oft be sold to an unknown destiny! It is not what I your mules loaded with gold from the capital, for times, to let fanatics die a natural death than to ex- now experience, it is what I have reason to expect our rulers sell cheaply, and one loaded mule will buy them all.

"Does Mr. Orland grant you the same privilege of The insatiable desire for wealth has brought us as a nation, to the verge of ruin. The fact is startling, Bessie, as that lady came on deck followed by her "Assuredly; I wish he did not, for his willingness anomalous, yet true. Aaron made a golden calf for daughter. Her contenance wore a sad and bewil- says plainer than words, that he has lost the old love the worship of Israel in the wilderness. We wordered expression which was reflected in that of her for me. Love is not so accommodating. It is jeal- ship the gold of which the idol is made. No Moses, ous and exclusive. It is a liberty I do not desire, though he came direct from the presence of the Eternal, with the laws in his hands, could compel us "I appreciate your feelings," said Mary, "and sym- to resign our god. We have come to love wealth for

Mr. Moneybags can do as he pleases, without ed the hand of Mollie with childish warmth, and | "There is one feature which causes me more pain | risk of being out of style, for he makes the style. lead her to the opposite side of the boat, where they | than all else. I can be thrown off, I can see the fire | Moneybags is the god of America. He receives the stood looking over the rail down on the waves, and on life's altars, after consuming the joys of my life, humble homage of our nation. Genius may abide its chatting gaily. They were in appearance the oppo- expire in grey ashes of sorrow, but my daughter time, unless worshiping at his shrine. Genius which site of each other. Bessie was a blond, with eyes of Mollie, mingling with the Community, listening to tells how to make cents into eagles, is applauded, is intense blue and cheeks of deepest red. Mollie had the conversations and imbibing the pernicious theo- invited to dinner; but genius delving after absolute

peculiar melting liquidity in her eyes that attracted that marriage was iniquitous, and to be free and as- the center of New York. The first question he will attention. She was wayward in her manners, and sert her rights. Daring and uncontrolable as she is, be asked is, "At what hotel do you stay?" "At the

leing thirs's.

a man respectable, gives influence, capabilities.

it the end of life. In this man is unlike all animals. the squirrel, with its magazines of walnuts and acorns. | claimed : You never heard of a squirrel hoarding forty thousand bushels of nuts. That would be impossible. Very well; it would be as impossible for a man to lay up as many dollars, if he did not compel others to help him. No man by honest labor can become wealthy, more than a squirrel can gather so many nuts. To become so, he must get the help of others, without rendering a proper equivalent, reserving the balance for himself.

If a squirrel could say, "Here, I own this wood lot, enclosed in this line of fence. It came down to me from the antedeluvian squirrel saved by Noah. If you wish to gather nuts, you can do so by giving me half," then this aristocratic squirrel might get his forty thousand bushels; not otherwise. But the squirrels who "pay rent" can have but half as much as they would have were it not for the aristocrat's title, or else do to take more'n a quart, neither." they are compelled to labor twice as hard, or perhaps suffer both disadvantages. The squirrel is satisfied with his acorns; the man with his dollars Beyond the little which satisfied his bodily wants, the hoard is useless. This venerable, aristocratic squirrel may, after watching his mouldering pile for years, until gray with anxiety and trembling on the brink of death, leave his store to the maintenance of orphan squirrels. Miserable fool, seeking posthumous notoriety! Infamy will write your name with curses on every oak of the forest! Had it not been for your rent, there would have been no orphans to feed. As small credit gains the man who waits death before using the means for good placed in his hands.

Colleges, asylums, libraries, founded by the munifi- cider best." cence of Moneybags on his death bed, to gain the applause of coming generations, how puerile. Very good in themselves, but recking with corruption at their source. Gray old squirrel, the mouldiness of your hoard has retted your heart out long ago, and though the world smiles a "thank you," very gracious- just think of treating a friend to this appetizer! Why Came to a hole, down which we backed like bears; each ly for your gifts, the silliest clown within the walls of it would not be fair unless you had dinner already had a taller kandel, which made it light for about a your college, well knows not from over abundance of spread for him, for it would gnaw like a wolf." heart came your gift, but from the lowest selfishness which sought to retain your money even after the journey of the Styx, building you a monument at which the crowd would gape, and repeat your name with adoration. In America you have gained your end. The Yankee comprehends you and seeks to do likewise. Your lesson reads to him in this wise: Never stand for the troubles of conscience. Conscience is a bad thing. Play your cards well, and turn a trump if your antagonist is a weakling. Never mind. Get all you can, and when you get t' rough with it, endow a college to teach the ignorant, or asylums for the wandering. You will t'ereby not only have the evjoyment through life, but t'e means to make all right at death, and also obtain a great name, like Peabody, who, durthundering applause.

The steamer scarcely let fall the gangway, before | bars. the crowd rushed on the dock. A stranger to our American manners, would have thought the boat was on fire, and death by the flames awaited the hindmost. and pattern; and up the hill, over the gravelled road in the boiling sun, to spread their dinner in the grove. Many went up the broad road to the small hotel to get on Victor, and had spitefully intimated that young a prescription for getting up a counter heat. It was so excessively, burning hot, they were excusable for a fine opportunity to make a few suggestions to that ed from an orthodox church in this city.—Louseille being thirsty.

Nicholas." "Ah, my dear sir, I congratulate you on | Victor and a small party of friends remained on the your visit, and hope for your further acquaintance." boat, and when it became deserted, in the cool shade It makes great difference whether one dines at one of the awning they extemporized a table and spread a dollar or three per day. Three dollars per day make delicate repast. Some bottles of native catawba from the hotel, with delicious grapes, completed the dinner. Wealth is a powerful agent; it should be. We do Of this wine much has been said in favor, as of all not disparage it. We only scorn the folly of making | American wines. There was an old farmer in the company. He drank a glass without understanding The bes seeks a store of honey against winter; so of its precious nature lie made a wry face and ex-

"Victor Leland, your father's cider is terrible hard." | was charity for us to do so. The Bible commands us "Why, Mr. Johnson, that is the famous catawba to be charitable." wine, made from the real grape juice," exclaimed sev- "You are compromising yourself. It is for your eral voices.

"Don't keer if it is," said the honest farmer, "Don't "If we have our hearts right, we cannot compromise keer, it's the sourest cider I've seen since March, and ourselves. Never fear for me." dang near vinegar."

There was a general laugh, in which Mr. Johnson remarked Thirty five. joined.

"It is said," remarked the schoolmaster, "that a taste one once." must be acquired in order to appreciate their fine flavor | "Once! was one once! Oh, horror!" exclaimed -their bouquet."

"I should think so." replied Johnson, testily, "and of a secret. I hope I may never get the taste. I've five bar'ls of cider two years old, in my cellar, kept with muzard, She said I was free to love her." better'n that stuff, and its got the quill, too. 'Twont

"Why, nabers, I've heerd of this wine afore. It's wretch. I know what I supposed then. Sleepless well worth coming and paying half a dollar for the ride, nights, disrelish for dinner, impossibility of attending to taste this vinegar and wa'er."

that you can't get intoxicated on it."

"Hum! I should think not! I should as soon of mind chronic instead of acute." think of getting drunk on cream o' tartar."

"Here, Mr. Johnson," remarked Victor, "fill your glass again, and when you become accustomed to the she added gaily. taste, perhaps you will like it."

"Nary another," replied Johnson, firmly, "I've had enough. Them as likes it may drink it. I like my

No persuasion could induce him to try another

"A good a'ter dinuer wine," remarked the schoolmaster. "A fine promoter of digestion."

"Good for that," replied another of the party, "but

"You should not treat your friends on that, nor nothin'," said Johnson, 'it's a bad plan and will lead thundering dirty and wet; we went a piece, when we you to perdition."

Of this party were several who came from a neigh- Then we came out, the women dreadful dirty. We boring city; one of them a gentleman engaged in grape never seed a thing, nor was there nuthin' to see." growing and the manufacture of wines, and he was sorely pained by reflections on native wines. He could tumn sun sank below the watery line in the west. A show wines equal to any foreign brand. His wine wearier party never was tound, except any other party vault was extensive, and it was whispered more cider of pic-nicers. When one carries his dinner thirty than grape juice entered into the composition of his miles to eat it, and returns the same day, one usually various brands. This gentleman's name was Alton. has an appetite, and is willing to sleep. His wife was a gay and attractive lady, who dressed in the latest style, and discarded in words the folly of external appearance. Her mind was free and natural, yet so caged within the trammels of conventionality, ing her distress, sold his country, to have his dead body it could no more leave them than a caged bird can quit the Second Presbyterian Church, in reading resolubrought home by the royal navy, and received with its cage. Its sweet song reminds of the woody dell, tions expelling Mr. E. R. Spurrier, one of the promthe tangled vale, but it makes no effort to shake off its

and had been extremely disturbed by their conversation with Mrs. Orland, whom she thought contaminat pressed the hope that the heretic would return to Out swarmed the crowd, carrying baskets of every size ing. She had spoken of this to the maiden lady of thirty-five, previously introduced. The said thirty-five received into the bosom of the church. This is the had once, despite disparity of age, cast a longing eye men had no business marrying out of town. Now was new doctrine has been formally expelled or suspendgentleman.

"I hope you are not becoming a Socialist, Mr. La land," playfully asked Mrs. Alton.

"Why, yes, I must confess I am."

"I believed as much," said Thirty-five.

"Let me define; I am very sociable."

"You play on words. I saw you conversing with some of them to-day," said Mrs. Alton, seriously "which I regret, for now this is condescending in you."

"I did not look for such intolerance in you, Mrs. Alton. We were listening to a tale of suffering. It gue

own good I speak."

"It would be too bad if you became a free-lover,"

"Do not fear. But I will tell you a secret. I was

Thirty-five, her anxiety at once aroused by the mention

"Only once; nearly a year ago, I first saw Mary.

There was a hearty laugh, in which Thirty-five did not join, for she could not see it in a laughable light."

Here came another general laugh of pleasantry. "Now, Mrs. Alton, I am a most exclu-ively jealous business, or of thought on other subjects. It has hap. "The beauty of this wine," said the schoolmaster, "is pened; my object is won, and I have not the least disposition to advocate a theory which makes this state

> "You are an incorrigible joker," responded Mrs. Alton, "and I doubt if you deserve my sympathy,"

> "I thought we were going to the cave," said John.

"So we were," cried all. Away into the baskets went the remains of the dinner. All started for the cave. It was then difficult to find, and more difficult to enter. Now there is a stair care, and twenty-five cents to pay. How they went down and what they saw, Mr. Johnson graphically related when he reached home.

"We walked a half mi'e under a powerful sun. foot. It was dark overhead as night. There was a glistening underfoot which was wet rock. It was came to some water, and couldn't go any further.

The steamer reached the wharf just as the red au-

(To be continued.)

Excommunicated,

A novel church action was taken Sunday last 10 inent; adherents to the -piritualistic philosophy 11. Mrs. Alton was an especial friend of the Le'ands, this city. Dr. Stuart Robinson read the resolutions which embraced the causes of the action, and exthe true faith, when he would be again joyfally first instance, we believe, where an adh rent to the

Commercial.

Death of two Distinguished Spiritualists.

BY J. M. PEEBLES.

partially relieve the afflicted souls.

Recent European papers announce the death of two celebrated English authors and scientists-Augustus de Morgan and Robert Chambers, names familiar to the literati of the world, and names precious to Spiritualists, because they were both open and avowed believers in a present communion with the inhabitants of the spirit world.

Prof. de Morgan was born at Madura, Southern India, in June, 1806. The family had distinguished and Astronomer, Mr. Morgan, itself quite as much in the military service as mathematical studies. The father was an officer in the Indian army. His ancestry on the maternal side, was eminently noted, however, for mathematical pursuits. Sent in early childhood from India to an English grammar school in one of the western counties, he entered Cambridge university at such an ical tripos of 1827, and to his B. A. degree. Leav for the study of law; but in 1828, "the London university, (now university college,) was founded, and he was offered the professorship of mathematics, tion to tath, and an example of virtue." which he accepted, remaining supporter of the col lege and its principles till the year 1866, when the council, in making an appointment to the chair of Logic and Mental Philosophy, refused, as the professor believed, one of the candidates on account of his religious opinions. Prof. de Morgan remonstrated, but his remonstrances were disregarded. He then thought it his duty to inform them that he must forsake the college if the college forsook its principles." Here we see the nobility of de Morgan's soul. He would not play the hypocrite by signing sectarian tests; neither would he see a scholarly friend put down for "infidel tendencies." And accordingly, though holding this mathemati al professorship nearly forty years, the acknowledged honor and ornament of the institution, he left it.

"To estimate the energy of the Professor," says mathematics, but as a mathematician, an actuary, a pædias." logician, a historian, a biographer, and a biblio-

It is generally conceded that his muthematical text books, though characterized by great clearness and extreme exhaustiveness, were better designed giving a sketch of his literary pursuits, says: for teachers than pupils. Those best known are his "Elements of Algebra" and his "Differential and In-"Boole Treatise," indicated a new era in logical ci-Hamilton will long be remembered by those interested in metaphysics. He was an extensive contributor to the Cyclopedias and the Reviews. The "Lives of Newton and Halley," in Knight's "British Wor of the Royal Astronomical Society.

Be it said as a tribute to this distinguished man's love for investigation and mauliness of character, he was a Spiritualist. The Athenceum of March 25th says:

titled "From Matter to Spirit," written in 1863 - a Preface | beginning f his literary career. so quaintly characteristic of his intellectual subtlety, and so grammar took, regresents a futile attempt which people make I many parts of Great Britain, but visited Sweden, Norway, orders first served.

upon themselves and upon others. . . . The at- Iceland, Canada, and the United States. A theory which tempt to induce others to will a belief or an unbelief is ex- he had formed respecting Ancient Sea Margins, he propoundceedingly common among all sides of all questions. There is no ed before the British Association, and also in a volume with The world weeps when the great and good go to arguing against it, for it is a lurking attempt, unsuspected by that title. He also published a chronological edition of their homes in heaven. Jesus wept by the grave of those who make it.' This view taken of the case of others, Burn's Poems, so arranged with connecting narrative that it his friend, Lazarus. There is a power in tears to in his ripe age, was the view that he took of his own case on serves also as a biography, with the money proceeds of which the threshold of manhood. He could not tamper with he helped to make Burn's sister comfortable for life. This was own integrity by doing anything to induce himself to will a labor of love. Robert Chambers was himself a poet-tender belief."

> ed upon testimony. Sufficient evidence compelled (now Dr.) Carruthers, he produced the 'Cyclopdadia of Engit. The book "From Matter to Spirit," a work able lish Literature; and lastly-if we except the mysterious work in its defense of Spiritualism, was written by the Professor's wife, the daughter of William Frend, M. became a member of many scientific Societies, and enjoyed A. of Jesus college, Cambridge. This London Ath- the rare distinction of being nominated into the Athenaeum enaeum further assures us that this Mathematician Club by its Committee of Management. The last years of his

"was in every high sense a great man. His intellectual stature and abilities were in harmony with his moral endowments of Laws. and proportions. He possessed, moreover, graces of nature and charms of manner that would have made him widely be- without mention of 'Vestiges of the Natural History of Crealoved and largely influential had he been a man of merely respectable morality, and had he thought less clearly and pre- prove that the Divine Governor of this world conducts its cisely than the paradoxers whose vagaries he corrected and passing affairs by a fixed rule, termed natural law. This whose absurdities he exposed. To the outer world his deearly period that before completing his twenty-first cease means only the withdrawal of a powerful and incessantyear, he gained the fourth position in the mathemat- ly laborious mind from the intellectual forces of the nation. But those who knew him in his home, where the most lovaing Cambridge, he thought of forsaking mathematics | ble qualities of his nature were seen to the best advantage, and the students who derived knowledge and the power of engendered was mostly envenomed in the North; and when, gaining knowledge, from his personal instructions, are mourning for the friend whose whole life was an illustration of devo-

DR. ROBERT CHAMBERS.

In all English-speaking countries, in all enlightened lands, the names of William and Robert Chambers are pronounced with profound esteem and grat- "Vestiges of Creation." A learned gentleman conitude. They were among the foremost to popular- nected with the Glasgow Medical University, informize education, cheapen literature and diffuse useful ed us that the proofs were positive. Few in literary knowledge among the masses of the English. Rob- circles question the fact. Though by no means exert who passed to spirit life on the 17th of hanstive or infallible in its scientific statements, the March, was born at Peebles, an old Scotch town on ["Vestiges," as a whole, were worthy the brain and the banks of the I weed, in 1802. laborious and somewhat checkered, was rich in the will never forgive him for such bold expressions of furnishing of mental aliment for the million, and in raising the general standard of literature. Books, monthlies and reviews, constituted his chief delight even in boyhood years. In the preface to one of his prominent works, he writes: "Books, not playthings filled my hands in childhood. At twelve I was tists, "we must look at him, not only as a teacher of deep, not only in poetry and fiction, but in encyclo- phenomenal Spiritualism as demonstrative of a future

obtained at the Peebles public school, were afterward the excitement of the "Home versus Lyon suit in law" much improved in Edinburg. Ever a student, he became a superior scholar. The Athenaeum, in journals, Dr. Chambers bravely, manfully testified to

a sociations, and was therefore able to 'spot,' from personal knowledge, several of the characters in the Waverley Novtegral Calculus." His "Formal Logic," with the els, then in the height of popularity. 'Illustrations of the day in her "Majesty's Kingdom," as is public opin-Author of Waverley.' his maiden book, brought him into no- ion in America. Let us hope for men in the future ence while his earnest controversy with S.r William | tice, and introduced him to Sir Walter Scott. His next venture. 'Traditions of Edinburg,' has not ceased to be issued and read to this day.

wrote, 'Walks in Edinburg,' partly the result of rambles in troops of friends and admirers. His soul was a very the odd nooks and corners of the quaint old city, in company thies," were from his pen; and for many years he with Sir Wulter Scott. In 1824 there was a great fire, depriwas not only a member of the Council, but secretary | ving many poor families of their means and homes. Robert Chambers, having no money to give them, wrote a book describing the past historical fires in Edinburg, for their benefit -and it sold largely.

Although now a prosperous bookseller, he foun ure to write and compile upwards of twenty, volumes. He also edited for several years the 'Edinburg Advertiser' news-"In the preface to a treatise on spiritual manifestations, en- paper. Yet this goodly list represents little more than the

agreeably illustrative of his consistent care for fairness in ar- | which he was a joint proprietor, plainly express his mental | sale. It is just the thing for Lyceums. All Lyceums gument, that we commend it to the attention of those who organization. His early bent was towards history and arch- have felt the great need of such a book as this. Send have not already perused it - he observed: 'What is belief? | wology, and he contributed many excellent articles on these A state of the mind. What is it often taken to be? An act subjects. He also furnished articles on elementary science. of the mind. The imperative future tense-I will believe, Eventually, indeed, he became a leading geologist; and in thou solt believe, &c, which has no existence except in the his favorite pursuit, he explored, hammer in hand, not only gold lettering, 75 cents. Only 2000 printed. First

and sympathetic, as a dainty little volume, printed for pri-Prof. de Morgan knew full well that belief depend- | vate circulation, in 1835, fully attests. Associated with Mr. to be presently discussed-The Book of Days.'

Literary honors fell thickly upon Robert Chambers. He life were passed at St. Andrews, where the Senatus Academicus of the University conferred on him the degree of Doctor

Memorials of Robert Chambers would hardly be complete tion,' published more than a quarter of a century ago, to book communicated a sharp shock to the nerves of the Orthodox. Its real author may never certainly be known, unless some evidence confirming that which already exists, be left among Mr. Chambers's papers It has been ascribed to Mrs. Robert Chambers. The controversy which 'The Vestiges' in 1848, Mr. Robert Chambers was selected to be Lord Provost of Edinburg, he thought it better to withdraw, in the face of a storm raised against him as the reputed author."

There is not a doubt in our mind but that Robert Chambers, assisted by a distinguished scientist of the Edinburg University, was the real author of the His life, pen of the illustrious Robert Chambers. The clergy naturalism, in contradistinction to their irrational supernaturalism. Theologically speaking, he was a religious rationalist -- aye, more, a firm Spiritualist.

William Howitt related to us some of the interesting conversations he had held with him upon the beauties of the spiritual philosophy, and the uses of The rudiments of classical knowledge which he facts, in place of halting, tremulous faiths When was at the highest pitch in London, filling the daily the manifestations witnessed in the presence of D. D. "Robert Chambers never ceased to cultivate his Tweed-side | Home. The independence of many English Spiritualist puts to shame the truckling cowardice of some Americans. Monarchy is not so great a tyrant toworthy a Republic.

The social nature, genial manners, and unlimited Publishers now began to seek out its author. For one, he hospitality of Mr. Chambers called to his residence sun, warming many natures. Multitudes now delight to refer back to the affectionate memorials of his previous kindnesses. To know was to esteem and love him. Angels welcomed him at the "entering in," and he now summons with the good and the leis- true, in the upper kingdoms of God.

JUST ISSUED.

That beautiful little book of Dialogues and Reci-Mr. Chambers' contributions to the 'Chamber's Journal,' of tations, written by Mrs. Shepard, is now ready for for it at once. The price is exceedingly low-plain cloth, substantially bound, 50 cents; embossed with

Bernadette's Visions.

BY J. M. PEEBLES.

The only strictly logical Christian church is the Roman Catholic. It has an infallible God, an infallible Christ, an infallible Douay Bible, an infallible church and an infallible pope—all of which constitute the logic of authority, if not of reason. And it is a little singular that this churchal institution has never during its chequered history denied the fact of a present intercourse with angels and spirits. This consistent confession of the "communion of saints," has been to it a source of vitality, as well as the fountain of several of its dogmas.

While spending several evenings in London at the Grosvenor Square residence of Mrs. Macdougal Gregory, widow of the late Dr. Gregory of the Edinburg University, she showed us the photograph of Bernadette, the Catholic visionist, and furthur delighted us by relating an interesting visit she had previously made to the south of France, to personally see "our lady of Lourdes." M. Lasserre has published an important narrative in French of this medium's visions, trances, prophecies and transfigurations, which ultimated in more firmly establishing the dogma of the immaculate conception." The more remarkable of these Lourdes wonders, if memory serves us, date back to only 1858, and a few subsequent years. The town of Lourdes, situated in the department of the upper Pyrenees, near the entrance to the seven vales of Lavedan, had at this time a literary club, a printing house, a journal, a few local institutions, the usual village officers and a school under the directions of the "Brothers." The chief attractions of this village, to travelers on their way to the summer watering places that dot those mountain. ous regions, was an old and famous Castle.

In this usually quiet French town lives Francois Soubirous and his wife. They were poor; and accordingly friends kindly took upon themselves the early care of this puny child—heir to future fame, at least, in the Catholic church. These people, strongly attached to the child, gave her at the age of ten and twelve, the light employment of tending the sheep. Her patron saint was the illustrious St. Bernard; and following a time-honored custom in that country, they familiarly called her Bernadette. Awhile after, some poor children going out to gather sticks for fuel, by the bank of the Gave, the little shepherdess gained permission to accompany them. Reaching the stream -the others having just crossed-she sat down to draw off her stockings, when she felt, as it were, the irresistible force of a cold wind, passing around and settling upon her. Casting a glance upward, there was not, to her surprise, the slightest motion in the boughs or leaves of the trees. "Strange!" she said. Soon the cold magnetic wind bore down upon her more intensely; raising her eyes again, she gazed-trembled-and half fainting, she fell upon her knees. A vision of unspeakable splendor was before her-a lady of matchless beauty, vestured in garments white as lilies and stainless as mountain snows. Bernadette was speechless with wonder; and yet every look of this immortal seemed to say, "Be not frightened, I am only a ministering angel." Returning, the shepherd girl, feeling troubled, told her companions, Marie and Jean ne, that she "had seen something dressed in white; and, Oh, so radiant!" Going again with others, she felt a strange influence come over her, and then suddenly her face became transfigured, and she exclaimed, "Look-look, there she is, the heavenly lady!" Whenever Bernadette went out to the Massabielle cliffs by the Gave, she saw the radient apparition; but as others could not, scoffers called it imagination. phenomenon. Feeling again the wind; seeing light mist, the vision, and then the shining lady, she ground and a spring literally gushed out, at first its very foundations.

"Come here every day for two weeks!" Bernadette Drawing its waters out it became in a few days was obedient to the divine voice; and during the two a beautiful flowing stream, clear as crystal-the weeks, the heavenly visitant announced herself as the waters of life for the healing of the sick. Virgin Mary-declaring that a fountain should be The sensuous and incredulous smile at this. Very opened in that vicinity for healing the sick, and that well—a smile, a sneering grin, is better than no many marvelous works should be done in the 'name of emotion. To us, however, it is one of a million spir. Mary the Mother of God."

became intense. Thousands flocked to the grotto dai- Church. All force is spiritual. The spiritual is the ly, to see the simple minded shepherdess go into this real; and accordingly, under proper conditions, it is state of eestacy. The savans said, "hallucination;" quite impossible to set bounds to spirit power in the the physicians, "catalepsy," and the clergy a "super- line of manifestations. Mental organizations differ natural work of divine providence." M. Dufo, an at- Those wholly absorbed in the life of the senses, be. torney, several members of the bar, M. Pougat, president of the Court of justice, and several physicians of the Voltairian school, resolved to investigate the mat ter thoroughly. Doctor Dozous said, "I, for my part, will not fail on this occasion to examine these phenomena carefully. The partisans of the supernatural are too fond of casting them in the face of medical Bauhohorts nestled a weak, puny, paralytic child, science, to allow me to let pass an opportunity of personally studying this celebrated question." Peyramale and other clergy in the vicinity had remained, be it said to their honor, reserved and quiet, yet confident. They firmly believed the "vision," from Seemingly ceasing to breathe, "he is dead," said the the first, to be a genuine angel ministry; and when fully developed, determined, of course, to use the manifes tation for furthering the interests of the church.

The work of investigation progressed. The psychological and mesmeric influences of strong men only gave Bernadette a pain in the head. When passing into was there praying. She rushed through, and dropthis ecstatic state, by the grotto on the banks of the ping upon her knees by the crystal fountan, plunged Gave, her brow becoming radiant, eyes clear and fixed, lips parting as though breathing the air of heaven; physicians and public functionaries would stand by her side, astonished, puzzled. Upon one occasion, Dr. Dozous taking hold of the young girl's arm and feeling of the pulse, said, "There is no unhealthy excitement here, the pulse is perfectly regular-certainly this is neither catalepsy with its stiffness, nor the unconscious ecstasy of hallucination, but an extraordinary fact, and of an order entirely unknown to medicine."

During these trying investigations of mesmerizing, cross questioning a d experimenting by medical gentlemen and scientists, she remained calm and vious day was actually walking and dancing with tranquil. This seems exceedingly reasonable, as invisible intelligences were sustaining her during the ordeal. A cold, exacting opposition to the superhuman failing in this, the cry of insanity was raised. How history repeats itself,-" His demon raveth," exclaimed the learned vulgar of Socrates. "He hath a devil, and is mad," said the Jews. By virtue of an old law found in musty statutes, Bernadette was actually arrested by the Prefect and taken to Tarbes, with the ulterior purpose of putting her in the mad-house. But the entreaties of the thoughtful, in connection with public opinion, rising to a high pitch against such high handed procedure, stayed for the time being the process of further persecution.

During the two weeks previously referred to, the never denied the ministry of spirits; never denied spiritual presence, robed in white, not only declared herself the Virgin Mary, but uttered singular prophecies such as the future gushing forth of a spring. and wonderful cures that should there be performed -all of which was verified. Near the close of these two weeks, the so-called Blessed Virgin commanded Bernadette to leave the Gore, to ascend towards the rock, to penetrate even to the inner corner of the grotto to cat of the herbs-and then to fast, and The news, however, spread rapidly through all these | "drink and wash at a fountain then invisible to all hilly regions. The citizens became excited, because in eyes." The medium, obedient like an apostle to the secing the girl entranced, her face wearing a heavenly heavenly voice, did the things required. She went aspect, they knew there was a reality underlying the far up the steep slope; she ate the bitter herbs, and the then, casting her eye eastward, she dug into the

ventured to ask what she "wished." The reply was, small and muddy, then more abundant and pure.

itual manifestations, warped, of course, by strata of The excitement in all the districts of the department psychological influences pertaining to the Catholic lieve nothing they cannot see, hear, touch-nothing they cannot bite.

There is nothing better attested by living wit nesses than the remarkable healing qualities of these Lourdes waters. Two or three cases among hundreds may be mentioned. In the cottage home of Jean that in spite of the medical skill of the village physi-Abbe cian, Dr. M. Peyrus, lay at the verge of death. A kind neighbor, Franconnettee Gozos, was busily engaged preparing the grave clothes. All weptfather, weeping aloud.

"He is not dead," exclaimed the mother, "the Holy Virgin at the grotto will cure him." And with these words, she wrapped the almost lifeless body of the child in her apron, and hurried towards the healing spring by the Massabielle rocks. As usual, a crowd the child into the icy waters. The people looking on astonished, said, "She's crazy! She'll freeze the poor thing to death! Take the child away from

"Let me alone," exclaimed the mother, in a pity. ing entreating voice. "I have faith in God; faith in the Virgin Mary; faith in ministering angels. The promise remains, 'Ask and ye shall receive.' 'These signs shall follow them that believe.' 'Lo, I am with you alway."

Lifting it finally from the cold water, she hasten. ed homeward. The neighbors were in to see the corpse-but it still breathed. It slept soundly through the night. In the morning what a change -the usual color of health was on the loved one's face, and he walked,—the little paralytic of the prechildish joy. Dr. Peyrus acknowledged the utter impossibility of attributing the extraordinary recovery to the power of medicine. Drs. Verge and Dozous, examining the matter, saw in it only the "miraculous power of God." Spiritualists wisely denying the super-natural, see in the affair a marked case of healing mediumship, and all transpiring within the realm of natural law.

"These cures, says Lasserre, did not elude investigation like the visions of Bernadette. Blaise Maumus, a restaurant keeper, had an enormous ulcer on his wrist disappear before his very eyes on plunging it into the fountain. The widow Crozat, who had been for twenty years stone-deaf, suddenly recovered her hearing on making use of the water. Auguste Bordes, who had for a long time been lame in consequence of an accident, saw his leg restored to its shape and strength. All these live in Lourdes, and any one can satisfy himself by consulting them. We might name Marie Daube, Bernarde Soubie, Fabien Baron, Jeanne Crassus, Auguste Bordes, and a hundred

The Catholic Church, as a corporate body, has the gifts of healing, of tongues, and of prophecies. Her devotees under all skies say, "We believe in communion with saints." And accordingly on the second of each October they commemorate the "feast of angel guardians." Our complaint of Rome is,she "tries" the spirits by theological doctrines, rather

Mrs. Gregory was anxious to converse with Bernadette upon her visions and the various phases of her mediumship; but was not permitted to see her alone Roman Catholics are exceedingly suspicious of Spiritualists and Spiritualism. They have no fear of Protestantism. It is a house, say they, divided against itself. But Spiritualism, with its liberalizing tendencies-with its clairvoyant media-with its attending angels and millions of invisible intelligences, causes this old authoritative church to tremble from

for J that or . late

than by intuition and the reasoning faculties.

My Twenty Years' Record.

NUMBER TWO.

Dear Friend Wheelock,-Here come my thanks ments have made about him.

Bear in mind, here, that in 1850, when my paper these occurrences, by Capron and Kasson. sidered as any part of Spiritualism. And the trance, land, for the space of thirty years. Then there were which now and then infringes upon our globe is mys- say you, Mr. Orthodox, will you do it?

for yours of Feb. 14, 1871, in which you inform me him that this same rap had been heard in that same are wholly in the dark." It is sporadic, odd, capricious that it does not appear, from anything you find in house in Hydesville, N. Y., long before the Fox family and enigmatical; and without faith,—yes, my friend, war office, what may have become of the second article had moved into it, and long before the name of medi- that faith which is the motive power in all revivals of of this series, which I sent you on my experience in umship had been invented! And here I may refer to religion, nay, the MOTIVE POWER of the entire christian Mediumism; the first of which you published last May the anachronism committed in your article of the 24th world; I say, without this faith, this same rap would or June. I now proceed to point out the injustice done inst., headed "The 31st of March." It is not true, as not be considered by you or any one else, as anything me in Mrs. Hardinge's book, an injury which the vic- you have stated, that this rap commenced in the Fox but the "mystic rap." If produced by an invisibility, tim can but feel the more, as the volume will be circu- family. No, my friend, that same rap had been heard it is all the same to humanity whether you call it God lated where it can never be in his power to correct the by another family in that same house for the space of or Gabriel, except you "have faith as a grain of muserroneous impressions which Mrs. Hardinge's state. some eighteen months before the Foxes had moved tard seed," at least. "Without faith it is impossible Here, then, is the case: Mrs. H. has given a garbled eighteen months immediately preceding its occupancy to see an invisibility, or to comprehend an incompreaccount of my views, as set forth in the first volume of by the Foxes, and during this time the family of Mr. | hensibility. It is faith in this rap which has originatthe "Spiritual Philosopher," the first paper ever issu- Weekman had been very much annoyed by it. And ted modern mediumism. Hence I have to say to my ed on this subject; the editor of that paper, she, her | now, observe, when Mr. Weekman moved from that | good friend, John Hardy, that he has not stated the self, summoned to testify in behalf of her "Twenty house, this rap did not follow him as it must have done | real question at issue between us. The real question Years Record of Spiritualism;" and when she had him | if it had been mediumistic! The Foxes moved into | is in respect to faith, or science, as a paramount auon the stand, she was bound to take the whole truth the house in December, 1847, and yet they did not thority in human conduct. He might as well say from him, or none. No lawyer in court is allowed to recognize this rap till the last week in March, 1848. "Does God communicate at all directly through a reject the testimony of his own witness. My complaint, So it took the rap three months before it could rally third person." (Not to criticise here his averment of therefore, of Mrs. H. is in this behalf, that in her quo- again, and when it did so mediumship was unknown, a direct communication made through a third person!) tations from my paper she omitted an essential part of and so it might have remained to this day but for hu- It is not the God idea, nor the idea of any other invisimy testimony; and in this way she has compelled me man credulity; but for a suggestion which had its bility, that divides us, but it is this "third person" into the endorsement of views that I never entertained, origin in the brains of Mrs. Fox. There is not a par- placed by mediumism between me and God, and benever at any period of my life. Mrs. H. has given an ticle of evidence to prove that the rapper in that tween humanity and the conditions of all the dead beaccount of two different c'asses of phenomena, both of house would ever have known that it was "a spirit" | youd the grave. Clairvoyance is (though not so comwhich she attributes to the WILL of those now dead. that had once inhabited a human body. The theory mon as is supposed) a human function; and this One of these classes is truly mystical; the other class of inter communication, therefore, between mortals in admitted, either by the medium or the spirit outside of are nervous, human and mediumistic, and these I have this world, and spirits in another world, originated in the medium, it can prove nothing in respect to personalways accounted for by forces that inhere in the hu- the brains of Mrs. Fox, and it was first suggested by alidentity. An invisibility cannot be cross examined, man mind. They are not mystical, but easily explain. her. Nor is there any evidence by which it can be nor held to the rules of evidence which obtain in this ed, similarly as we explain revival phenomena, panics proved that this theory would ever have been known world. Whatever your faith may make of the Godwars, and mental epidemics. This discrimination which to the inhabitants of any other world (supposing there idea, or of mediumism, to yourself, is a matter for you I always made in all my writings on this subject, Mrs. be such), if it had not, then, first been suggested by yourself to decide, and with that I do not meddle. Hardinge has ignored. And it is a remarkable fact, Mrs. Fox, in this world. And thus it was, by sugges- But when mediumism itself assumes to be the religion that her huge book is filled with the details of such tion and by faith, the movement was began, and so by of humanity, and to be an authority as to what hunervous phenomena as have always been witnessed in faith and by suggestion it has been carried on, as with- manity must believe in respect to man's final destiny, religious revivals, and in pathetism, all of which she out faith (as it was said of Jesus) this rap can do then I am to be "counted in for the fight." I know has attributed to the mere volition of spirits of such nothing. Mrs. Fox suggested the sign for "yes," and what mediumism is, both ancient and modern; but as are now in their graves. And, in support of this "no;" and then it was she suggested the idea of "a what God is, or what a spirit is, I do not know. motion she quotes from the editor of the "Spiritual spirit," and the answer was interpreted "Yes." "A Hence, I have no controversy with any one respecting Philosopher," what he had reported, not of these, but pedlar?" "Yes." "Murdered in this house for an invisibility, or what a spirit can or cannot do outmerely of phenomena that were not human but purely money?" "Yes." "Buried in the cellar?" "Yes." side of the human body. Matters of mere faith are mystical. "And where your bones will be found if we dig for not suitable subjects for debate. But as to the "third Moreover, that lawyer is never considered trust- them?" To which the rap answered "Yes!" Of person doctrine, I have had some experience in this worthy who impeaches his own witness. And this is course the neighbors became excited, and the cellar behalf, in my day; and one may be considered, I think, what Mrs. H. did when she charged the editor from was dug over, but no bones could be found; and the a dull scholar, indeed, if in the course of half a cenwhom she quoted with undue "enthusiasm," and author of "Planchette" was certainly in error when he tury he may not have learned somewhat of the road represents him as being "caught in a trap" that the declared of that digging in the cellar, that human over which he has traveled. "angels" had set for his unsuspecting feet. He was bones had been found there. I visited the locality "too enthusiastic," and so "the spirits" set a trap for myself in 1850, and know whereof I affirm; see, also, him, in order to cool off his zeal! the history of this subject, published at the time of

was issuing, no form of nervous phenomena was con- And it is due to the history of this subject, also, that I should add here that this same mystic rap has and correlative phenomena of clairvoyance, &c., which from that day to this been made to cut up numerous Mrs. H. refers to as the core of Spiritualism, had been "fantastic tricks," none of which could ever have ocpreviously known for years in all revival epidemics. curred but for mediumism, according to mediumism True, indeed, these phenomena had always been in- itself. For it is only by mediumism this rap has had duced by the mystic rappers. But Mrs. II. was evi | think. And, from the suggestions of mediumism, this dently ignorant of this fact. The trance is induced same rap has adopted any and all the names of the by faith, and by faith the sinner is converted to God. dead; it has called itself odd, magnetic, electrical, sa- the dead, and that without witnesses, in the dark? No matter what object the faith may be in, whether | tan, the devil, Beelzebub, Jesus, the twelve Apostles,

none of the so-called "favorable conditions" so much tical as to whence it comes. And, speaking of it, the insisted upon in mediumism. And now, perhaps, my highest chemical authority known among us, declares friend Wheeler will open his eyes wide when I tell it is "from forms of force, respecting which mankind into it. That same house had been occupied for to please God." And without faith it is not possible

LAROY SUNDERLAND. Quincy, Mass., March 31, 1871.

A Few Questions.

BY A. BAILEY.

A few questions for those of our Orthodox friends who seem to feel disturbed at the idea of the dark circles and seances.

Why was the greatest work of which you have any duced by faith in God, similarly as they are now in- its "dark circles," dark in more than one sense, I history, i. e., the Creation, done in the dark? Why was the veil of the Temple rent in the dark? Why did Jesus die in the dark? Why did he rise from

Again, you tell us that the heavens are studded fictitious or real; it may be God, Jesus, Gabriel, or and God Almighty. It readily adopts any name, either with beautiful stars; that the aurora borealis furyour great-great-grandfather. "If on faith you dare real or fictitious, and of the dead or the living, as any nishes a beautiful and wonderful phenomena; that rely, that faith will bring the power." This term is one may learn in a week, if so disposed. A "Lord at certain seasons there are insects that fly about an appropriate one (the rap), and it may be used to Bacon," a "Dr. Franklin," or some other great per- with tiny lamps, and they flash out at will the little signify any invisibility, only bearing in mind that sonage, follows in the wake of each medium. Nay, rays; that there are glow worms that shine down whatever it may be, it is "mundane," for it is physical, this rap has been made to call itself Gabriel, an angel deep in the grass, like so many gems. If this is it is here in this world, and heard by physical ears. of the highest heaven, and a horse, a dog, a bird, and really so, please on some bright, cloudless day, when This rap has occurred in preceding ages, and occurred a non-descript from the planet mercury. And, all there are no chances of your deceiving us with your without any of the now so-called mediumistic condi. this while, this rap has never been able itself to ex- tricks in the dark, take us out and show us all these tions. I have had it in my family twenty-one years. plain how it is made. "It was in the beginning, so it beautiful and marvellous things; then, and not un-It occurred in the Wesley family, in Epworth, Eng- is now," mystical, similarly as the meteoric storm til then, can you complain about dark circles. What

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J. M. PEEBLES, EDITORS. HUDSON TUTTLE,

A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation .- The spirit giveth life. - Paul.

"RESOLVED, That we are Spiritualists, " and that any other prefix or suffix is calculated only to retard and injure us."

Understand It .- All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheelock, the Managing Editor. J. M. P.

Editorial Etchings from the South.

in Paris; the Catholics go to "Mass," and then the masses go off on pleasure-seeking excursions. Puripsalm-singing and pious meditations. panies are out; base ball clubs are in full b'ast; their richest harvest days. It is not a bad day, by tous subject of immortality and spirit-communion. the way, for such clergymen as have salaries of five and ten thousand dollars a year, with parsonages and Sunday perquisites thrown in as comforts.

OUR DAY'S EMPLOYMENT.

so large, white and beautiful, are "God's smiles!" Tropical countries, in addition to flowers and fruits, have superior charms. Their suns give warmth to the hand and a sort of flowing vigor to the soul's sympathies.

Attended by our Indian friend, Powhattan, of the equads of Indians selling blackberries, sassafras and medicinal roots. Poor disheartened brothers! Orig- from the elected." inal owners of the soil! But "no matter," is the common explanation; "God has not done with the bread!"

Spanish Cathedral, facing Jackson Square. ever, were very similar. Some of the devotees were kneeling, some counting their beads, and others quickly!" sprinkling themselves with holy water. The Roman Catholic church—oldest in the world—will stand longest to defy the resurrecting powers of progress and science.

lecturing in Lyceum Hall; procured for our use planade, Rampart, St. Charles, and other streets are through the kindness of ex-Governor Flanders. The lined and arched with elms. In sultry afternoons singing was excellent, Mrs. Risley presiding at the many ride out to the border-land suburbs to get into instrument. The desk was well supplied with flow- a closer fellowship with nature's works. Nature is ers. This is a custom more common in the South God's first bible. It has never required a priestly than North. The audience was appreciative and translation; sands and dew-drops are the living let-

Banner, had already said good and true words to the the field." people in Crescent City, upon this important subject. The Lyceum Guides have already been ordered from J. S. Adams & Co., Boston, Mass.

A confession.—At two o'clock, accompanied by a friend long known to us in Michigan, started for a Spanish cock-pit, to witness some gaff and spurgymnastics. It was daylight; why not see all sides of the world? The building, at the corner of Roman and Dumaine streets, bears some resemblance within to a theatre. The patrons were mostly Spanish and French, with a fair sprinkling of city officials, and three members of the Legislature. Though the livered. Aye, this world is but a hotel. Guests are fowls fought well, the sight was disgusting and hateful beyond description! The young lads smokedthe men bet, cheered and shouted! A strange world-cocks fight in New Orleans, bulls fight in Spain, and men fight in France—the motive-force and purpose of the combatants being victory. Those French and German christians did bloodier fighting. however, than do trained birds in the South, or bulls A many-hued spiritual atmosphere surrounds and Sunday in New Orleans is similar to the Sundays in Spain. Civil and national wars will prevail just encircles us while pursuing our life labors. In it, as as long as the animal predominates over the moral fish in seas, we "live, move and have our being." nature. War for any cause is utterly opposed to the The philosophy of heat, light, electricity and magnettan Protestants, what there are of them, attend whole genius and tenor of Spiritualism. No practi- ism, as well as the phenomena relating to several church; or, putting on serious faces, engage in cal Spiritualist can buckle on the martial armor and comets, make it certain that there exists diffused Military com- go out to murder his fellow-beings. Lyceum Hall through the material universe an exceed ngly subtle was handsomely filled in the evening. There is a fluid, called by some luminiferous ether. English theatres and operas are open evenings,-Sundays are deep and growing interest manifest upon the momen-

ORGANIC SPIRITUALISM.

Owing to an abnormal restlessnes and desire for dictatorship, in connection with a wide diversity of opinions among Spiritualists, organization even for Let us see-yesterday was the third Sunday of effective work, seems quite impossible. Reviewing nothing of the kind. No known mechanical or April. At five o'clock in the morning went to the the past, and carefully considering the present condi-French market, one of the finest in the world. Pass- tion of the mental elements, our faith in any great ing hastily the meat stalls, we were soon in the organic movement among Spiritualists is not on the vegetable and floral departments. The display was increase. Friend Parisi, of the Aurora, published in magnificent. Surely these magnolias, so fragrant, Florence, accounts for all our disintegrating tendencies, from the general non-acceptance among us of re-incarnation, as elucidated by Allan Kardec. He says:

documents upon which they establish their teachings; by them it will be manifest to whom real authority has been bestowed. . There are spirits, as there are men, on every degree upper hunting grounds, he directed us to several of the scale of progress-not all spirits can be messengers of truth to men-not all men can deserve to receive it directly

since according to law. No list of names are attach- interstellar regions of infinity. All inhabited earths Indians." Drive them, cheat them, belie them, shoot ed to the legal document. Dr. J. W. Allen, a most and planetary work a are circled or belted with aural them down-anything to get them out of the white excellent man, is the president. Though meeting at zones, in accordance with the law of correspondence man's way; -the white man, whose God is gold, and stated times, for consultation and discussion relating as related to gradations and degrees. Each mortal who indulges in the morning and evening prayer of to the interests of Spiritualism, they have partially at death, by virtue of fixed spiritual laws, gravitates, "Grant us, O Lord, pelf and power-our daily failed in carrying out their well purposed enterprises apostle like, to his "own place." "In my Father's from a lack of funds. It is the old complaint—what house—the unfathomed universe—there are many At six o'clock we paced the cold floors of the the remedy? Oh that we could stand upon a coffin mans ons," said Jesus; that is there are many con-The in some mammoth cemetery, surrounded by these ditions of existence, brotherhoods, sisterhoods, and structure does not compare with those in Italy. The eleven millions of Spiritualists, with the privilege of societies for educational purposes. Those who on paintings, paraphernalia, and forms of worship, how- preaching just one sermon from the inspired words earth lived wicked and selfish lives, suffer mental -" Shrouds have no pockets-what ye do, do tortures in the life beyond. But there as here, pro-

CITY TRAVELING.

The street car arrangements of New Orleans are seemingly perfect. The different lines intersecting, At a quarter before eleven o'clock, commenced traverse every portion of the city. Clairborne, Esattentive. Immediately after the discourse, met in ters; flowers, fields, forests and sailing clouds, the of Lake Erie, is exceedingly smooth and level. It open conference to take into consideration the pro- rythmic words; and burning stars, the change- is handsome, however, having magnificent buildings

ceum. Miss A. W. Baker, agent for the Lyceum his texts from this volume-" Consider the lilies of

THE TRANSITION.

the

Spring is a symbol of the resurrection. How strange the metamorphosis of insects Enveloped in silken shroud, the chrysalis passed the dreary winter months, to leap from its prison in the vernal season, endowed with new life and beauty. It en. tered the tomb an unsightly worm, to come forth vestured in splendid colors, fitted for higher enjoy. ments. Mortal life is the winter-time of existence. We walk the earth in chrysalis cossins. In taber. nacles our conscious spirits grow, waiting to be de. coming and going; lands, bonds and bank-stockluggage of no kind is transferable. Purity is the passport to the best apartments in the many-mansioned house of the Father.

THE INQUIRY IS-" WHITHER?"

The world of spirits is here—there—everywhere. scientists determine it interstellar ether. It is evidently the agent through which heat, light and electricity are transmitted by undulations in every direction with inconceivable velocity. This fluidic ether-substance fills all space. Nature abhors a vacuum. There is no evidence, however, that this ether possesses weight. The nicest scales detect chemical force, so far as determined, Las the least effect upon it. The physical senses do not cognize it; and yet, phenomena and clear processes of reasoning outside of clairvoyance, indicate and demonstrate its existence and ubiquity. Spiritual bodies are made up, in part, of this luminiferous substance, and other refined attenuated substances analogous to it. Thus constituted, they are measurably unaffected "Let the Spiritualists as well as the Spiritists show the by heat or cold, by mechanical force or chemical action.

As there are strata in the earth, waves upon the ocean, and cloud-lands in the skies, so are there undu lating planes spheres, and concentre circles. Aye. islands and continents of surpa sing loveliness, dot-In Louisiana, Spiritualists organized some time ting and floating like "hanging gardens," in these gress is law, and happiness the final destiny of all.

The pure and more etherealized only, can traverse vast interstellar spaces, visiting astral worlds away in measureless distances. These meeting with the wise of all ages,, with parliaments of advanced immortals from the different planets that stud immensity, devise measures for the education and redemption of solar systems unseen, unknown to the wisest of our earth. Angels in lute-like voices tell us so.

NEW ORLEANS TO-DAY.

This Crescent City, unlike Forest City, the crown priety of establishing a Children's Progressive Ly- less chapters in this Holy Bible of God. Jesus took splendid gardens, and a great variety of ornamental

shrubbery. The Custom House towers up a mammoth monument unfinished Though still feeling the summer season, and returning with the falling cle referred to.

W

ed

quaintances of this character ripen into enduring mits. the soul's sanctuary.

SPIRITUALIST READING MATTER.

are Geo. Ellis, No. 7 Old Levee, opposite the post- Calvinistic baptism—"My Assertions.". and most concise statement of the spiritual philoso- inhere in the human mind." phy yet published. Every spiritualist library should have a complete set of Mr. Tuttle's works.

giving spiritual seances in this city a few months since, is now creating a great excitement in Memphis, Tenn. Her rooms are thronged, The Daven-N. C. Remember, we are a "settled speaker."

May 13th:

there are printer's errors in it, won't we have a good time ecolding. 'The woman thou gavest, to be with me"—what a woman that is. What delight some husbands and wives take in finding fault, with each other. Well we can't join fallen. that school just now. Just think, one little woman, (Bro Wheelock, she is as small as two of your wife,) to transact all the business of the office: open the mail. sell books, mail the papers, read the proof, and spend her spare time in setting type. Gracious! what would we do were it not for, the woman thou gavest, to be with me.' Well, good-bye office and its perplexities, we go to work. The 'Crucible' shall hear it. from us six times a week, and its readers as often as in the past."

If Moses, (being a man,) does nothing but scold at the "printer's errors," it will be remarkable. we want to know who is to receive the "scolding." The compositors, the 'little woman,'or, (if as in our own case,) the little girl who climbs in mama's lap, stands on the rockers, and pulls away proof sheets, copy and peucil, utterly regardless of "printer's errors," or s-colding critics. S. E. WHEELOCK.

The state of the s

"My Twenty Years' Record."

the effects of fratricidal war, the city presents a stir- communication, "No. 2," from the pen of La Roy Sun much confidence by his delaration that, "I ring and busin ss like appearance. A wilderness of derland, and although it seems to us a singular way to have always accounted for the manifestations of shipping clings to the levee. The river, now at put forth a "Record," or any portion of one, still none these 'mystic rappers' by forces that inhere," &c. flood-tide, threatens mischief to plantations. The the less welcome is a fair and candid statement from But again he says: "This rap occurred in precedcitizens claim 250,000 inhabitants; some 50,000 of any person in these columns, upon some of the impor- ing ages, without any of the now, so called, mediumiswhich may be denominated floating-going north in tant questions touched upon by the writer in the arti- tie conditions. Never! not a rap without conditions.

leaves to their summer homes. Mr. Sunderland claims a right to be heard, becaue "forces which inhere" in the human organism, if you There are many Spiritualists in New Orleans- "injustice" has been done him in Mrs. Hardinge's please, and then it is but the height of absurdity to often strangers to each other. They need, as every- book-her "Twenty Years Record of Spiritualism." claim that a "rap" can be produced independent of conwhere, system, method, and unitive work. Now the But while we have no intention of discussing or consided ditions. Utterly impossible, Mr. Sunderland! The few-upon whose foreheads angels have written in ering the complaint made, believing Mrs. Hardinge to very "ferces which inhere," are conditions; also whatletters of gold, "True and Faithful"—have to do the be abundantly capable of defending herself and of giv. ever results from their action. But says our friend: work and foot most of the bills. This is neither fair | ing satisfactory reasons for whatever appears in her 'I have had it [the rap] in my family twenty-one nor just; all should share according to their financial valuable book, and most unwilling to believe that Mrs. | Yes, very likely, but never without mediumpositions in the pleasant privilege of supporting the Hardinge would knowingly do any person an injustice, istic or other conditions being favorable, whether you truth—this blessed truth that brings sunshine to the or hesitate for one moment to make all reparation in could comprehend them or not. soul—the ministry of spirits. We have met noble, her power, if injustice has been done any individual in Whether "friend Wheeler will open his eyes wide," aye, royal souls in this city. The South abounds in her work, when clearly pointed out, we acknowledge or close them up tight when you "tell him that the them. It has gladdened our heart to clasp their the justice of Mr. Sunderland's right to be heard, and rap had been heard in that same house in Hydesville, hands, receiving favors and personal kindnesses. Ac. gladly give such opportunity as our limited space ad- N. Y., long before the Fox family had moved into it,

friendships. All the memories of the month connect- Leaving Mr Sunderland's comp'aint of "injustice" in ed with our lectures upon Spiritualism, are pleasant. the hands of Mrs. Hardinge, we desire just a word or open, no matter what you or any one else may Long will they remain in the treasure-chambers of two with our friend who claims a "twenty year's record" of his own, and, of course, much experience does he belong to the "shut-eyed clique," but with therein. If "No 2" is a fair representation of what clear spiritual perception, through "mediumism"-Several book stores in New Orleans keep Spirit- our friend's "Record" contains, we can but regard his conditions being favorable—he has given some valuualist literature; books, pamphlets, periodicals, &c., child unfortunately named, for instead of being called able suggestions in reference to holding circles; the upon their counters for sale. The more prominent a "Record," it should be christened, with due form of law by which the "mystic rap" is produced, as well as

office; Ellis Brothers, 82 Camp street, and A. Simon, A "Record" to be of any value whatever, must con- mend our friend Sunderland to study. No. 94 Exchange Alley. The Ellis firms procure tain a plain statement of facts that have transpired, ac- The "rappers," Mr. Sunderland, will rap on, that their supplies from the Banner of Light office, Bos | companied with sufficient evidence to establish their | you may be assured of, as you can doubtless demonton, Mass. Happening into Ellis' establishment the truth beyond reasonable doubt. "No. 2" of "My strate in your house, if the mediums and favorable other day he pointed us to quite a package just re- Twenty Year's Record," has nothing of this in it, but conditions surrounding them are still there, who have ceived from Boston, for Mr. McDougal, a fine gen- is made up of free declarations and assertions, without given you this "mystic" sound for twenty one years. tleman, as well as a devoted worker for the truth. doubt expressing the belief, earnestness and convic And yet, according to your own testimony, you have Among these volumes we noticed the Year Book; tions, through and by belief, of Mr. Sunderland. This been "such a dull scholar" as not to comprehend the Jesus: Myth, Man, or God; and the Arcana of belief seems to have taken such positive form in the beautiful lesson it came to teach! Spiritualism, by Hudson Tuttle This work of his mind of our friend, that he is induced to assert, with- As to the "anachronism" in our article last March, must be having a very extensive sale. As much out qualification, of certain spiritualistic phenomena, referring to the Aunual Anniversary of Modern Spirmight be expected, considering that it is the clearest "these I have always accounted for by forces that itualism, headed "The 31st of March," we did not

is concerned, but his accounting for it by believing that the first "raps," or "rap," ever produced! But Mrs. Jennie Ferris, who had remarkable success the phenomena is produced "by forces that inhere in that this was the first time in the history of the the human mind," independent of the will and intelli- race that the rap communicated intelligence. Hence, gence of those called dead, would not satisfy us, sim- Modern Spiritualism dates its intelligent phenomenal port Brothers are to be in New Orleans again in ply because we know, in our own experience, that such manifestation from there. Yet consistently claiming about two weeks, on their return from Texas. It is phenomena is not self-induced, nor "forces that inhere that the philosophy, fact and phenomena of Spiritualalso expected that Bro. N. F. White will speak in in the human mind." We are not a little surprised ism in other forms, are as old as time. this city the first Sunday of May. On our way to that one so advanced in years, justly claiming a large Our friend thinks it strange that as the "rap" was in Baltimore, Md., we lecture in Mobile and Goldsboro, and varied experience, and, withal, the ability to "act this house previous to the Foxes going into it, in Decount" for this phenomena, should so mix things as to cember, 1847, it was not recognized by them until Who? | place the possibility of accounting for spiritualistic | March 31st, 1848-three months! Well, that may be Moses Hull is speaking this month for the Spirit- phenomena on the same basis as that of "revival epi- cause for surprise! But if so, what astonishment must

Our friend says, "the trance is induced by faith, LaRoy Sunderland that he has had the "rap in his "For the next forty days we shall, by the word of mouth, and by faith the sinner is converted to God. The house for twenty-one years," and evidently does not hand out messages from and concerning the angel world. 'rap' also is of 'faith!' "If on faith you dare rely, comprehend or understand it yet! Alas, for human walked the hands of one little women. If that faith will bring the power." These quotations "credulity," friend Sunderland, for it seems to us you plainly show the fatal error into which our friend has have reached the summit when you assert that "with-

> himself over his house by lifting at the straps of his your own declaration you ignore as "not suitable," and believe," it is a plain form of confessing his igno- As you cannot be considered a "dull scholar," it is rance of the thing or subject to which he refers. more of a mystery to me than the mystic rap, how one Hence, when Mr. Sunderland seeks to place the phe- with your opportunities for observation, could have nomena of the rap on the unstable, unsatisfactory, Or | "traveled" for half a century over the road which you thodox basis of belief, where culminates "revival epi | have come, without being perfectly satisfied that the demics" and other diseased conditions of mind, only Philosophy and Phenomena of Spiritualism are the known where such excitement, in the absence of all rea- changeless, enduring, underlying truths of existence, son, exists, he confesses to a lack of knowledge in the here and hereafter.

premises, which would not indicate him to be a safe On page 5th of this number our readers will find a guide in the "mystic rap" investigation, nor inspire

Admitting it to be purely "mundane," the work of

we know not.

Our opinion is, that he will keep his eyes tell him, for he is far from being a "sleepy head," nor other phenomena, which we would earnestly recom-

intend to state, that the sounds which Mrs. Fox Doubtless this may be true, as far as Mr Sunderland interrogated at her house in Hydesville, N. Y., were

ualists in Dayton, O. He says in the 'Crucible' of demics,"—"faith in God." every intelligent Spiritualist feel, when told by Mr. out faith this rap can do nothing!' And before you "Faith" has no more power to produce a "rap" or conclude, you say, truly, "matters of mere faith are "induce the trance" than Mr. Sunderland has to throw not suitable subjects for debate!" Here, then, with boots. Faith is simple belief. There is no power in utterly useless, the very basis upon which you attempt No knowledge in faith. When a person says, "I to place what you are pleased to call the "mystic rap!" A. A. W.

BE STILL AND WAIT.

BY FREDERICK R. MARVIN.

Be still, O soul-Immortal Fates with tireless fingers work, And from the tangled threads of time Do weave the garments of eternity. Be still and wait-The loom hath many threads, But O, the shuttle runneth well; A day, a night, and lo, between two hours, The fabric falls: Be still and wait, For thou shalt wear the garments of eternity-The shining robe of immortality.

Editorial Correspondence.

Finding that the city of Oshkosh would need a small sized earthquake to waken it to spiritual things, and not thinking it prudent to give the people of this lumber town such a surprise as that would cause, we took cars for

NEENAH,

where we arrived late in the evening, and as our letters had not been received, no one seemed anxiously looking for our coming; therefore, "solitary and alone," we took up line of march for a hotel.

The next morning we were called upon by Mrs. C. S. Hussey and Mrs. Charles Leavens, President and Secretary of the Spiritualist Society in the place, when arrangements were immediately made for two lectures, and the energy and spirit manifest in doing what was necessary to secure hall and give proper notice. convinced us that the smartest men of this society were women!

Our two lectures awakened a good deal of interest in this little town, where a few of the faithful, by circles and otherwise, keep the spiritual light constantly burning.

bear, Rev. Haddock, roams at will, pawing, growling, snarling, and showing his teeth at everything connected with Spiritualism, wherever opportunity offers. But we give due notice that he is perfectly harmless, for one E. V. Wilson took the "animal's" teeth all out in his little encounter with him at Fondu-Lac. Leaving Neenah with bright remembrances of the faithful workers there, we returned to Oshkosh, taking stage, after a pleasant chat and dinner with Bro. Jno. Gallop, for

a pleasantly situated, stirring little town, situated on the Fox River, and principally devoted to the lumber leaders, without which no Lyceum can succeed.

We gave a course of five lectures at this place, commencing Thursday evening, all of which were largely attended, not only by Spiritualists, many of whom came a long distance, but by church members and the so-called "outsiders" or infidels. An interwhen this Rev. representative of much christianity not last forever, even in matters religious. once, by asking, "Will the speaker be kind enough again.

to tell us what and where his God is?" We answered the pious enquirer by giving our definition: Power exhaustless and everywhere manifest, making the phenomena of life continuous; a wisdom incomprehensible accompanying this power, arranging everything in nature, in order, beauty and endless harmony of adaptation—this we call God, or the Infinite. Of course, our definition was not relishable to this theological dyspeptic. We could have answered him in less words, but we purposely set a trap, and it amused us not a little to see how suddenly this wise teacher of God ran into it. "Ah," exclaimed our godly friend, "it must be very clear to this intelligent audience that the speaker has no God at all."

. This is the culminating point of impudence and ignorance, with Popery, Priestcraft, and the whole ministerial brood of Orthodox fledglings, as soon as they have confidence enough to "stand up for Jesus." Evidently this "hot gospeller" had not once thought that the question business was a game that two could play at. He seemed completely astonished when we quietly asked him, now that he One of our very earliest, he is also our most voluminhad been so cruel as to decide that we had no God at all, would he be kind enough to tell "this intelligent andience" what his God was and where he could be found? His profound wisdom was clearly manifest in his reply—"My God can be found in the front his many readers better and wiser. Individually we part of Dr. Adam Clark's Commentaries!" We replied that we were perfectly willing to let the two definitions go to "this intelligent audience" without further comment. But our pious friend was not satisfied. Having referred in my lecture to the Darwin an theory of development—that existence, in every form, position. from lowest to highest, is the result of the action of natural life-forces, controlled by the eternal laws of growth, and not, as theology teaches, the work of an infinite creator, in six days time, who became so fatigued with the effort that he was obliged to rest on the seventh—it was too favorable an opportunity Time did not permit us to go to Appleton, only a to give such infidel philosophy a stab, not to few miles north of this point, where the Methodist be improved. So gaining his feet once more, our clerical friend undertook the role of the flatterer and gentleman's lecture. He has said a great many true things; I admire the candor and frankness with which he answers questions, and although it may be possible that his philosophy is true, yet I confess it is not very pleasing for me, to think that I am developed from a tadpole or a musketo!

A. J. Davis and his Critics.

BY AN OBSERVER.

Heretofore, astronomically considered, Andrew Jackson Davis has been justly regarded as one of the most brilliant among a galaxy of fixed stars, in the constellation of the spiritualistic heavens. Recently, however, the light reflected from this luminary has become somewhat dimmed, unsteady and uncertainwhether to end in an eclipse, the future alone can reveal.

We have rather carefully read Mr. Davis' last work, the "Fountain," and what his several critics have said respecting it; as also what has been said relative to his assumed "recantation," and as an ob server propose, with your permission Messrs. Editors, to record our impressions.

For nearly a score of years we have been convinced of the verity of Spiritualism, its fundamental truth and post-mortem revelations. In this connection we wish to express our obligations to Mr. Davis for the many intrinsically valuable words he has written. ous author; and though his various works show marks of great unevenness, ranging from the commonest to the grandest, yet to the extent that they are scientific and true, each and all are calculated to make have not hesitated to thank him most heartily, for having benefitted and instructed us concerning those things wherein we needed instruction. Keeping, however, our main purpose in view, let us retrospect a little, in order to fully understand Bro. Davis' present

Last year he sent to press "The Fountain," the only work of his which Spiritualists have generally criticized, if not partly disclaimed, at least certain conclusions therein. In this book, Bro. Davis, in a kind of summing up manner, page 211 says, (omitting unnecessary words) "I teach and insist that, beyond establishing a sensuous demonstration of the fact of personal immortality, the attendance upon and multi plication of circles "are not beneficial, . . . wit, declaring—"I have been much interested in the except to test the delicacy and power of spirits over material things, dark circles are valueless and injurious."

After thus substantially affirming all that any sensible person ever thought of claiming in behalf of technical Spiritualism, why exhibit such an ungracious spirit of dogmatism? Why this back-hand-We replied that it was not a question of feeling, ed assertion, which at best is only half a truth, and in but one of fact. That the moment it became a this connection is practically erroneous? Acknowlquestion of feeling, the tadpole and musketo must edging the evidences of Spiritualism to be the greatest be consulted as well as my Rev. friend, for they blessing to humanity, comforting human hearts as might feel quite as indignant, to find that they were nothing else can, proving as it does the continuity and business. In this village and vicinity there is a large | related, in the remotest degree, to a Methodist min- | perpetuity of human life and human love over death spiritual element. Under the quiet, but efficient and ister, as he possibly could be to learn that he was a and the grave—why, when revealing more fully than excellent management of Bro. E. Thompson, a Chil- near or distant relative of theirs! From what obser- by any other known facts or philosophy, the signifidrens' Lyceum flourishes here. He has the assist- vation we were enabled to make, there was no doubt cance and sacredness of life itself—why seek to belittle ance of an able and earnest corps of officers and in our mind of the relation existing, but how near or its importance, to give aid and comfort to its enemies, remote we were unable to state. Our friend was to blow hot and cold in the same breath? Why feel heard to remark as he left the hall, that he never to apologize page 212 for having formerly employed again should raise the question, whether he was re- the term Spiritualism, with any large meaning or in a lated to a tadpole or musketo! more comprehensive sense than simply as indicating The Spiritualists of Omro deserve praise for the those who believe that spirits can and do communipersevering, heroic manner with which they battle cate with mortals? Must that which is true when esting incident occurred Saturday evening and successfully meet the strong opposition they have applied in a general sense, be false when specially our lecture there. Unknown to us, the Methodist to contend with from the church, amounting to, as it applied? If as is affirmed in the Arabula, page 397, minister of Omro, the would-be religious lion of the does in every phase of life, so far as they dare to "Spiritualism is the first religion that takes facts for place, was one of our audience. After our lecture, carry it, a most relentless persecution! But there its foundation; that rears its temples of thought on as is our custom, we gave opportunity for questions, are brave hearts there. Bigotry and prejudice can- the immortal principles of philosophy; that has de-The monstrably brought life and immortality to light; that and little religion, rose with ministerial pomposity spirit of inquiry is abroad in the land. The Lyceum has overcome death and the horrors of the grave; and desired to ask a question or two. Being told will have its influence. The angels work with and that sounded the gospel of Freedom equally to woman that we would be glad to hear any question he had for you, brave, faithful workers of Omro. We shall and man, to old and young, to lord and serf; that has to ask, the Rev. gentleman plunged at one leap into long remember this bright spot and the dear friends satisfactorily explained the phenomena of matter and the very problem of problems, as he doubtless sup- we met here, who gave us such a welcome in our la- mind, in and out of man; which is the last and best posed, and one that would cause us to "flounder" at bors and so earnest a request to come to them development of the sublime relations between mankind A. A. W. and the next higher sphere of existence;"—why if Spiritualism is all this and much more, as it is, and no one knows it better than Bro. Davis, why seek to restrict its legitimate meaning and to lessen its just significance! If in the Arabula, page 400, "Spiritmalism is truly the grandest religion ever bestowed upon mankind," how can it be consistently affirmed in the Fountain, page 227, that "Spiritualism when properly defined with its limitations, is not a religion?" Granted, he is considering the subject from two different positions—one from the Harmonial standpoint which is simply a rational view, and the other from an extremely narrow and irrational point of observance. From which outlook Truth is most discernible, judge ye!

As far as our knowledge extends, the vast majority of Spiritualists regard Bro. Davis' bill of indictment as indefensible; his list of "errors and superstitions" instead of being really such, are known to be incontrovertible facts. Do not Spiritualists almost universally realize that departed spirits, good and evil, surround us; that evil disposed characters, after socalled death, seek to influence mortals from their respective planes of moral development; that mental disturbances are caused by the direct action of the will to spirits, as spirits are themselves subservient to Ridgeway. individuals; that spirits act independently of, and transcend all ordinary knowledge of physical laws; that all are mediumistic; that spiritual intercourse is universal and permanent, etc., etc. Instead of being an "error," a "superstition," a "hurtful theory, injurious in its effects, etc.,"—is it not an egregious error on the part of Bro. Davis to assert that, "in and through human feelings, thoughts and actions, spirits are not constantly operating with controlling power; that spirits do not displace the will and consciousness of human minds, and possessing such, make manifestations of every grade of character; that Spiritualism, strictly interpreted, is a little more than another name for a belief in and knowledge of spiritual intercourse, and that those who insist upon a wider definition than this, are unphilosophical; that Spiritualism is radically incapable of becoming a practical religion; that spirits rarely communicate with men; that the refreshing shower from the spiritual skies is well nigh over," etc., etc.; we ask, on the contrary, and in all sincerity, if these statements of Bro. Davis are not errors, not to say untruths? They appear so to us. To Bro. Moses Hull, they appear otherwise; for in his review of "The Fountain" he says, "we have read it with great care, and permit us to say we endorse every word of it." This has the merit of being emphatic to

say the least. No little criticism has grown out of Bro. Powell's article in the Spiritual Monthly for January, entitled "A. J. Davis' recantation," occasioned by Bro. Davis' repuliation of being a medium, voluntarily confessed while submitting to an "interview" with the Reporter. of the New York, World. Bro. Powell's "error" arose from supposing in common with the great body of Spiritualists, that he was not only a "medium" in the technical sense, but a most extraordinary medium at that. This came from finding in his earlier works, a frequent reference and indebtedness to his Spiritual Guide; his repeated conversations with various spiritfriends; his "impressions," and hearing "of spirit voices; his illustrations through himself of Missionary Mediumship," &c., &c., which is subsequently confirmed by Bro. Davis' straight-forward replies to the interrogatories of E. V. Wilson, first published, we believe, in THE AMERICAN SPIRITUALIST. He says, "I have, at intervals in my life, exercised the functions proper to several phases of mediumship, and still continue to exercise these functions when occasion requires. . . The foundation of my experience is clairvoyance." This is definite and sacisfactory. Bro. Lyman C. Howe in his defence of Bro. Davis, says, "the discrimination between clairvoyancewhich sees and converses with spirits, and transfers my lectures. their language to mortals—and mediumship, which feels the impress of angel thought, and repeats it to the world, may not be clear, inasmuch as both conditions make the subject a connecting link between the two worlds," but in view of the varied character of mediumship, whatever collateral considerations may exist in the mind of Bro. Davis, respecting the rightfulness of applying, with its limitations, the distinctive term of "medium" to himself, it is a fundamental truth that gift of mediumship is organizational, and that by virtue of this quality he has been enabled to give to the world his many volumes, which in themselves furnish the best evidences of his mediumistic power.

Voices of Correspondents.

A. A. Wheelock :-

DEAR SIR,-Please continue my paper, I could not do without it. It brings into the house sunshine and happiness. You will find enclosed the requisite \$1.50.

Yours for liberty,

B. P. A.

GRIGGSVILLE, N. Y., April 14, 1871.

A. A. Wheelock:

Genesee is six miles from me-DEAR SIR,has no avowed Spiritualists, but several liberally inclined, "under a bushel," I procured for Genesee one lecture by C. Fannie Allyn, and one Sunday two lectures by Dean Clark, hearty social blending on the part of the society, minimum. and had encouraging audiences. I learn that J. G Fish has Financially, the New England habit is a blunder. Somebody just given two lectures of his Geological course, and I suppose the paucity of hearers "smoked him off."

I recently listened to a lecture in Brooklyn by Mrs. Emma J. Bullene, one of our pioneers. She, it is said, gave the first I vote for the Methodist method (somewhat "revised and imtrance lecture in N. Y. City, and Dr. Hallock was held by as a reserve speaker in case of her failure. I regard her as an excellent lecturer, excellent indeed. But for the bigotry and prejudice which prevails against Spiritualism, she would draw Beecher's audience out of Plymouth Church, eager to hear her chaste and eloquent inspirations.

Let me invite you, urge you, to come down to our next of this class of spirits; that media are morally subject | Quarterly Mediums' and Speakers' Meeting, to be held at F. RICE. Truly,

VERSAILLES, April 23d, 1871.

Dear Bro. Wheelock:

Do not think that I have been idle through all these long days of silence, for although I have not been as successful as I wished in getting subscribers for your valuable paper, yet have been instrumental in stirring the minds of the people to the glorious gospel of the angels, which promises in its turn to reward the laborer by creating an interest for liberal books and papers.

I left LeRoy the last of March, visiting Corry, Titusville, and Columbus. At Columbus I found a good society and church, and the deep interest which they have shown the cause proves the truth of the promise of old, that "by their fruits ye shall know them." I spoke two Sundays to good audiences; the third Sunday, Mrs. Libbie Watson, of Titusville, favored the friends with her presence, kindly giving the morning lecture, which was listened to with wrapt attention by a large audience.

Mrs. Watson has no superior as a lecturer, and the love and esteem which meets her from all classes of people, proves that the soul-gifts of her noble mind find lodgment in many a yearning heart.

The friends in Gowanda wish you to give notice that there will be a two day's meeting in that town the 20th and 21st of May. A free invitation is extended to all, "without money and without price." Bro. George Taylor, Mrs. Hazen, and other speakers, are expected to be present.

As ever, your Brother, BISHOP A. BEALS.

OTTOKEE, O., April 17, 1871.

Friend Wheelock:- I gave five lectures in Bryan, Ohio, on Science and Biblical History, and one on Spiritual Philosophy Found some warm triends in Dr. Grasier, Captain Fisher, Mr. Buck, proprietor of the Bryan House, and J. Gilbert. Treated some patients, and met a Mr. Thorp, from Castalia, Cornell, as founded on grounds untenable, as the bible was not who would have us come to this place and give a lecture, which we did Sunday afternoon. After the lecture, many that the attributes claimed for it were claimed with no referwho were not Spiritualists said they would pay 50 cents per lecture if I would stay and lecture during the week evenings, found made it no better guide than man's reason. That the so I consented to stay and lecture here yet two evenings more. I am invited to lecture in Wassean, four miles south of this place, on the railroad leading to Bryan, next Sunday, and also at Castalia, six miles west of Sandusky, where, by the way, four new pictures have appeared on the window glass versed with those still living upon earth. He admitted that during the past week. This statement I saw in a letter to spirits spoke lies and deceived men, through modern mediums, Mr. Thorp, of this place, from his daughter, who had been but that they were not dissimilar from those of Bible times, absent several weeks. Mrs. Newcomer is still with me, and who deceived such worthy men as Jonah and many others of assists in healing the sick, and gives readings before and after

and a new interest is awakening in every place we have lec- the visions and manifestations of Helen G. White, the Protured. As my lectures are nore of a scientific character | phetess of the Adventists, in whom they placed the most imbasing our beautiful philosophy on a more scientific basis than plicit confidence, believing everything she says as infallible anything heretofore given in these places, people are more and coming direct from God and his good angels. He said interested than ever. The paintings and diagrams are an judging from the manifestations as described by those who auxiliary in conveying truth to the mind.

In Bryan, the Universalists would not give us their church to lecture in, though heretofore sustained by some of the spiritual friends. But henceforth they have a lesson where to lend their aid. If Spiritualists would wake up and give their aid in the right direction, many new speakers could be put in G. NEWCOMER, M. D. the field.

Editor Am. Spiritualist :-

I have been lecturing mostly this winter in New England, on spiritualistic topics, interspersed with labor for Alphabetic Reform.

I am tired of the "hoppity-skip" plan of lecturing, so fashionable in the East, and sigh for a repetition of my Western experience. Six months at Terre Haute, Indiana, demonstrated to me that as far as I am concerned, at least, lengthy engagements are far more satisfactory than the one week or one month which usually obtain here. The social, personal influence of a speaker here is simply zero; the domestic satisfaction and comfort, likewise zero; spiritual vitality on the part of the speaker, maximum; the real soul-growth and must fee the railroads; if the society makes it up, the cause suffers; if the speaker loses it, it is an injustice; in either case humanity is the loser, plethoric corporations the gainers. So proved'') wherever there is anything like a satisfactory adaptation between speaker and congregation. The educating of persons already become Spiritualists is as necessary as the converting of those who are still materialists.

I wish for the AMERICAN SPIRITUALIST abundant success. It is needed. I grieve to learn of the decease of any Spiritualist periodical, or of any journal devoted to human advancement. May the good angels of wisdom-love be ever with you!

I am yours for the Good, the True, and the Right,

J. MADISON ALLEN.

BATTLE CREEK, Mich., May 1st, 1871.

Editor Am. Spiritualist:

The citizens of this place are very deeply interested in a controversy between the Adventists and Spiritualists. Elder Cornell, one of the prominent Adventists, opened the controversy by preaching upon the subject, "Why I cannot be a !" Spiritualist." (His wife has lately become one, which is his excuse for the attack). He opened with the following declaration, "Any man that does not believe in spiritual manifestations is a fool!" This somewhat startled his Orthodox listeners. He described some wonderful manifestations he had been eye witness to in daylight, and said he could not deny the existence of spirit-power. Then taking up his bible he presented bible doctrines and prophecies with the force of a trained Polemist, to show that they were from fallen angels or devils. He claimed that the angels, according to the Bible and the admissions of Spiritualists, were given to speaking lies and deceiving men, to whom they appear in the guise of friends; that Spiritualism was a deception; that which was given to them that appeared good was to gain their sympathies in order to work a greater evil. At the close it was announced that W. F. Jameison, a prominent Spiritualist; speaker, would review his discourse upon the evening following, as he happened to be in the city. An immense crowd gathered at Stewart Hall, many had to go away for want of room. The Adventists had refused to accept a challenge from Mr. Jameison, on the grounds that the Elder thought it was much the safest to shoot at long range, so as to keep from under the control of his Satanic Majesty's influence, for fear he might meet the fate of Moses Hull, and be drawn into the vortex of devilism.

Mr. Jameison replied to the Elder's declaration that God was personal and at the same time omnipresent: asserting that it was impossible. He referred to the argument of Elder infallible, and hence not conclusively credible. He proved ence to facts. And the inaccuracies and numberless errors prophecies therein contained were used by Catholic and Protestant Sects, and applied to things at different periods of time. He quoted many passages proving Spiritualism, and where spirits of men, after the transition from the body, conolden times. He demolished the theory of his opponent ascribing to the spirit manifestations a demoniacal origin; and I got several subscribers in Bryan for the AM. SPIRITUALIST, commented in a very clear and distinct manner in regard to have witnessed them, she is a medium partially developed. In closing, he drew a vivid illustration of the terrible future of Adventism, and how desirable and beautiful that of Spiritualism.

This reply was reviewed last Sunday evening by Elder Cornell; and for fear I am taking up too much space, I will give you a synopsis of his reply, and Mr. Jameison's answer next. week. J. W. FREY.

Compensation of Mediums.

To the Editor of the Medium and Daybreak:

Sir,-Having glanced at your remarks concerning the compensation required by Messra. Herne and Williams for mediumistic services, and without caring to comment on the spirit of the letter which called forth your remarks, permit me to add a few observations of my own on a subject I have been lear ing to understand during a severe fourteen years' apprenticeship. In the first place, the case of Mes rs. Herne and Williams appears to me to call for an answer to the following questions:-Are Messrs Herne and Williams to be treated as impostors, or is their claim to genuine mediumship to be allowed until it is proved to be otherwise? If they are impostors, their services are of course valueless at any other price than the rate set upon ordinary conjuring exhibitions. If the generous and fairplaytoring English people will for once consent to avow that they are not cheats and vagabonds until they are proved to be so, then the next question that arises is, Why should Messrs. Herne and Williams not be paid for their services, and that at the full rate that their time and trouble are worth to them? If their services are worthless, why do people seek them? If of any value at all, they surely must be worth as much as they could earn by the same amount of time spent and labor expended elsewhere. But there are deeper questions than these involved. The smallest sign that proves beyond a shadow of a doubt that it is made by the inhabitants of the spiritworld, proves more surely the immortality of the human soul than all the tirades uttered by the bench of bishops, and the "say so" of every enormously paid Church dignitary that merely asserts say (for I have had no personal experience of their mediumship) that Messrs. Herne and Williams do give conclusive evidences that their manifestations come from the spirit-world, but I have had the ashad the experience that I lack, that their mediumship is beyond all doubt genuine, and that no candid investigator can question the spiritual origin of what is produced in their presence. It this be so, then, instead of depreciating their services, this age of learned skepticism, cold infidelity, and shallow profession should esteem them as priceless, and welcome them, not as poor vagrants for whose gifts bargains may be struck at the lowest possible rates, but as messengers of glad tidings, to whom the homes and hearts of every earnest searcher after spiritual light should be gratefully open. I know by bitter experience that it is the custom for the pious and respectable of this land to assume at once that every medium is a rogue or lunatic, every Spiritualist unworthy of credit, and all public professors or advocates of anonymous letters, ribald criticisms, and blatant outbursts of Christian censure. I honestly believe no Spiritualist could obtain justice in any law court in this country; and I would and do choose patient submission to wrong and injury, sooner than stand as a Spiritualist to demand justice from an English public testimony to the truth of Spiritualism convinces me that all the worst possible elements in the human character have been called forth in the persecution of Spiritualists, and the vengeful crusade against Spiritualism. And this is the life which is deemed so desirable that those who profess it should be willing to devote themselves to its exercise for the love of those who delight to insult and persecute them, or for the diversion of being mobbed or bespattered with the cowardly attacks levelled behind the petty breastworks of a magniloquent editorial "we!" Were the time ripe, which it will be ere J. W. Lang.

long, to give to the world the experiences of fourteen years' itinerant labors in Spiritualism, I think the mirror in which a vast mass of mankind will behold themselves reflected will do more to confirm the doctrine of "total depravity" than all the teachings of priest or pedagogue during the past five hundred years. Those who read this assertion, made as it is by one who knows and can and will prove its truth, may naturally say, Why, then, labor in such a repulsive and unpromising field? If it is so humanly sign his soul to eternal punishment, is horrible to think of. undesirable, is it so financially profitable? Again I Hanlon has warned the Governor that if he does not respite answer, it is profitable enough to have starved many a patient to:ler out of its ranks; and the general tone of its financial prospects may be gathered from plain that the Governor hangs him so that the letter which has called forth, Mr. Editor, your temperate but most just comments. As to its real sources of remuneration, as far as my experience goes, and always excepting a few noble and generous Spiritualits, of whom my committees on the London Sunday and Harley Street Meetings are honorable examples, I beg most emphatically to declare that the rewards of the itinerant spirit-medium are drawn chiefly from spiritual sources Although "the spirits" (being still human) do not know everything, and are not occupied, like policemen, solely in detecting earthly criminals, lost property, buried treasure, or the writers of anonymous letters, they have means of sustaining, cheering, encouraging, and enlightening their mediums, of which ribald scoffers know nothing, and these items of spiritual communion are not the least-prized means of recompense to the poor spirit-medium. Another is, the satisfaction of perceiving that the more mean and contemptible your slanderers are, the more they need Spiritualism. and therefore that, in the midst of all the repulsive features of your occupation, you are actually administering to the great demand of the age. For the sake the fact of immortality without proving it. I do not of my beloved spiritual employers, and in recognition of a high duty, stern and disagreeable though it be, my labors have been undertaken and will be continued. "Father Ignatius" gave a sermon on high orthodoxy, at St. George's Hall, on Sunday night surances of excellent and reliable persons who have last, at which, after charging entrance fees of from five to ten shillings each, he demanded a heavy collection in addition, "to pay expenses," and this, too, he obtained. His plea for this demand was, that all the pile of money taken at the door "belonged to God."

I have lately been favored by some of these anonymous friends whom I hold in such high esteem with copies of two or three orthodox sermons, the perusal of which, I presume, is either intended to carry me back to the dark ages from which I have emergor three of these Christian discourses end with the same demands on their obedient listeners, to cast in heavily to the "treasury of God." Now, as I for ley of nationalities, races and religions." one dare not, for my soul's sake, make any such I address, and as I am required when I travel to pay what I consume to the tradesmen who supply me, I tribunal. Fourteen years of martyrdom in bearing do the same, and to remember that the "laborer is worthy of his hire," and neither to pander to the meanness of those who desire to prey on their time and labor without a fair recompense, nor the Phari seeism of t' ose who pretend that one gift of God is sacred and another profane; or that a man, when he puts on a silk apron and lawn sleeves and talks immortality is worth twelve thousand pounds a year,

EMMA HARDINGE.

6, Vassall Terrace, Kensington, W.

Hell and Hanging!

BY E. S. W.

HANLON'S APPEAL FOR MERCY.

The Catholic clergymen who appealed to the Governor for the respite of John Hanlon, did so on the ground that "the condemed did not conceive that he could go fully prepared to meet his God at the time fixed in the death warrant." There are curious and important questions left to the decision of the Governor. In the first place, it is terrible enough for the law to take a man's life, and for it to deliberately conhim he is in danger of damning hi . The law will take him as Hamlet wished to take his wicked uncle, "with all his crimes full blown, as flush as May," and Hanlon might com-

> --- his heels may kick at heaven, And that his soul may be as damned and black As hell, whereto it goes."

The Governor has promised to give the subject the fullest consideration, and the responsibility for the future condition of Hanlon's soul, is likely to affect him deeply.

But there is another side of the question. If criminals are to be respited till they are prepared to meet the Great Judge, the love of life is likely to lead them to become more wicked. Few men would have the courage to submit to a change of heart, knowing that as soon as it was ascertained that they were converted, they would be hung. The criminal would seck to postpone his execution as long as possible, and the result would be that he would declare himself an infidel, a Fire-Worshipper, a Deist or an Atheist, and would in every possible way show himself impenitent, hardened, and certain of be. ing cursed hereafter. Thus men sentenced to be hung might live long lives in prison, protected by their own wickedness. Governor Geary is thus placed in a serious dilemma. If he does not respite Hanlon, he takes a fearful responsibility, and if he admits the justice of the appeal, he encourages all criminals to resist the prayers and teachings of the church.-Philadelphia Post.

If anything more absurd than the position of Gov. Geary can be imagined, we cannot conceive what it would be. Hanlon is condemned for rape and murder upon a little girl seven years old-poor little Mary Morhimam. No wonder the priest wants time to fit him to die. No wonder Geary, Presbyterian blue light bigot, as he seems to be, should concede it. But when the hasty court gave him license to hang poor, epileptic Geo. Winnemore, the Spiritualist, on circumstantial evidence, Geary would not allow of delay, that a body of doctors should examine his case, in the interests of science. This is one of the men who wants to amend the Constitution to "recognize God."

Personal and Local

The Spiri ualists of Clyde, Ohio, have engaged Mr. O. P. Kellogg to speak for them, and will hold meetings at Lyceum Hall every Sunday.

Mr. John McDougall, of New Orleans, the well known Spiritualist, writes as follows in a private let ed, or to warn me of the fiery fate to which the meek ter to the Managing Editor: "Mr. Peebles left us and gentle preachers would fain condemn me. Two on the 1st instant, with full and constantly increas. ing audiences; larger ones, and not less refined and cultivated than I ever saw at such lectures, either in New York or Chicago; and withal a perfect med-

Lyman C. Howe was obliged to return to his home Spiritualism fit subjects for mobbing, insult, slander, blasphemous appeals for money to the people whom on account of his poor health, only speaking two Sundays for the Society in this city. All who had railway fares, and when I cat and drink to pay for the pleasure of hearing him were much interested in his lectures, and very sorry to be disappointed in the treat they expected, of listening to his inspiramake my time and trouble the means of earning my tions for a longer time. We sympathize most fully bread, and I advise Messrs. Herne and Williams, and with Bro. Howe in the disappointment it causes him all other persons who live by their time and labor to as well as all here, and trust he will soon be better, if not entirely recovered. We hope to have him with us again.

> Mr. A. B. Bristol, formerly of this city, Conductor of the Lyccum in Lawrence, Kansas, which was organized by himself and wife only a few months ago, writes to Mr. C. I. Thatcher of matters there. "We bought the best of outfit, a good organ, &c., and have \$175 in the Treasury, out of which I am instructed to buy papers and books for the children. We have one hundred scholars, about and another who has no silk apron and lawn sleeves seventy five regular attendance." As it is less than but can prove immortality is not worth his expenses. six months since the Lyceum was organized, we think Bro. Bristol and his wife have done a good work in their new home, and we wish them abundant success in all their efforts there.

Michigan State Convention.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representatives, and each County Circle to as many as the county has members in the State Legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full delegation, and a determination to take a long step upward in the journey of

instruct, and with the objects of interest to be seen in that not done her best, well as the present may be approved. new and growing section, we may by communing with nature and kindred souls, be strengthened for coming conflicts. The place is easy of access by railroads, and the good friends promise good cheer and hospitality.

J. P. AVERILL,

Secretary.

E. C. MANCHESTER,

President.

Three Day's Meeting in Sturgis.

The friends of progress, free thought and free religion, will days of June, at the Free Church, in the village of Sturgis, concern humanity at large.

By order of the Executive Committee.

Sturgis, May 8, 1871.

To the Spiritualists of New York.

about to resume our missionary labors again for the summer season; and wherever the friends desire to have two day meet-It is well known in this part of the State, where he has addressed so many thousands, that no speaker is capable of doing a better work or leaves a more happy and lasting influence over an audience.

We think the two day meetings, or "Mass Conventions,", are productive of much good: far more with the same force employed than by ordinary methods,—and would like to hold her death, 39 years later. many such this summer. Where halls cannot be obtained, groves can be, usually, and in warm weather that is even better. We hope the friends in localities where such meetings can be held, will notify us in season to make all due arrange. ments and give ample notice.

We have the means and numbers to render ourselves of immense usefulness in the Empire State, if we but make it our purpose to shed the light we have into the darkened places of the land. Idolatry and superstition still exist. It is an hour of need if not of peril, and never was the call more urgent that every man should do his duty.

Eagle Harbor, N. Y.

A. C. WOODRUFF. ELIZA C. WOODRUFF.

LITERARY NOTICES.

GOD THE FATHER; AND MAN THE IMAGE OF GOD .- In two Lectures. By Maria M. King. Boston: Wm. White & Co., 1871. Paper, pp. 47. Price, 25c; postage free.

Mrs. King is a most industrious writer, and her recent works indicate mediumistic growth and excellence. She has herein attempted the great problem with which so many thinkers in the past have engaged; the nature and being of God: She claims that man has the inherent capabilities of successfully prosecuting such research. н. т.

THE BRINKLY FEMALE COLLEGE GHOST STORY .- The finding | of the mysterious jar; its opening and contents. thrilling narrative, based upon facts. By J. R. Robertson, Memphis, Tenn. Price, 30c. Address the author.

and has created a great sensation. The public will thank Mr. fulness and candor with which it is written.

HESPERIA. -- An epic of the past and future of America. By 8. F. Tappan & Co., 136 Eighth street, near Broadway.

"Hesperia" is an effort of no moderate ambition. gesture is heroic." even though by a woman's hand. come from the mass of its readers with greater force than from the regular "reviewers."

A statement of the Theme has been published, and we have simply to remark upon the style. Mrs. Tappan is known as an Improvisatrice, and we are not surprised at her facility and felicity of versification. To put in two words our idea of the work, let us say that it is spiritual and natural; natural in Allyn, C. Fannie, permanent address, Sconcham, Mass. manner and spiritual in character.

The plan and plot of the structure is comprehensively artistic; but the composition is never untrue to generous freedom and progressive Spiritualism. Including great truth, evincing much power, largely developing the beautiful,-the poem seems to us uneven as to merit in parts, and marred by J. M Peebles and other good speakers will be present to blemishes here and there. This satisfies us the authoress has

> Some of the first periodicals have spoken well of "Hesperia," comparing the style to the best. Others have "set up a horse laugh." Each expression is praise to that which one appreciates and the other cannot comprehend. Appreciation never is to be expected from the parasites of literature; as well look to see the toad blinking under the tree, ravished by the singing bird upon the upper branches,

We feel that "Hesperia" will grow in favor for her beauty, since her character commands respect from the beginning. A hold their Anniversary Meeting on the 16th, 17th and 18th Mystic and a Prophetess, she has a right not only to the license of the Poetess, but the exemptions of the vestal Priestcommencing on Friday the 16th, at 10 o'clock A. M., and ess as well. Truly she serves the immortal gods. Her eyes continuing until Sunday evening. Able speakers from abroad are fixed on heaven; her prayers are for humanity; her will be in attendance to address the people. Ample provi- drapery is of irised cloud; her hair affoat on the breath of Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Will take sion will be made to accommodate strangers from abroad, inspiration. They to whom angel's tears are merely common who attend the meeting. A general invitation is extended rain, see her only as a phantom, flitting with the wind. But to all to be with us on this occasion to discuss questions that to many, the spirit she makes felt, will excuse every imperfection of accent, and the lesson she teaches, remain "A thing Foss, Andrew T. Manchester, N. H. of beauty and a joy forever."

Passed On to the Higher Life.

From her residence in Lincoln, Morrow Co., February 18th, Bro. Wheelock: - We would like to give notice through after a painful, but brick illness from neuralgia in the chest, your paper to the Spiritualists of New York, that we are Mrs. Nancy Emery, aged 81 years, 7 months, and 13 days.

Mrs. Emery was born in the vicinity of Plymouth Rockinheriting a good degree of the energy and mental independings, Bro. George W. Taylor, of Collins, will accompany us. ence of her Puritan ancestry, and passed the first half of her existence in the New England States.

> In the fall of 1831, her husband and family moved to Lincoln township, in what was then Delaware, (now Morrow,) county, Ohio, and in the following March, they moved into Hull, Moses Address 166 West Baltimore st., Baltimore, Md. the woods upon the farm which she continued to occupy till

Except the gradual enfeebling by age, her general health was well preserved and her intellect clear and strong to the last moment. A few years since she wholly lost the sight of one Jamieson, Wm. F. Lake City, Minn. eye. and the vision of the other became so defective that she was unable to recognize the vision of her friends a yard distant, yet she could read with ease, and occupied many leisure hours in perusing the daily and weekly issues of the press.

Mrs. Emery was reared in the Orthodox faith, but in her mature womanhood became an intelligent believer and capable advocate of the doctrine of universal salvation. Her fait required a greater degree of moral heroism to hold to liberal and religious views than at the present day, gave her some conspicuity in her neighborhood for fireside discussions on theological topics; and, to the close of her earth life, a candid, friendly comparison of her religious views with those entertained by others, was a great gratification to her.

About twenty years since, in common with many people, she became considerably interested in the published accounts of the so-called "spiritual manifestations," and enjoying opportunities, in 1852, for a personal investigation of similar phenomena, she and several members of her own family be- Randolph Dr PB 89 Court st Room 20 Boston came Spiritualists; and her own and their subsequent partial Robinson A C Salem Mass development as mediums, enhanced her interest in the spiritual phenomena and philosophy, and afforded her increased facil-This story has been published widely in the newspapers, ities for investigating them. From that date to the time of her departure, she was a regular and ardent reader of Spiritual- | Slade Dr H 227 West 20th st New York City. Robertson, one of the most prominent participants in the af- ist newspapers and publications, and a zealous participant in fair, for presenting a complete narrative of the exciting events | spiritual circles. In her last illness, she anticipated the final transpiring directly under his own observation. The reader disenthrallment of her spirit, which took place sooner than Storer Dr H B 69 Harrison ave Boston who enjoys a genuine "ghot story;" one which will make her friends expected; and just before it occurred she shook Stowe Mrs C M San Jose Cal his flesh creep and hair stand on end; which will keep him hands with her few relatives present, bidding them good-bye awake and people the vacant air with goblins, will not regret | - said she was going to the spirit world; adding, "I shall the perusal of this pamphlet. Sensational in the highest de- come back if I can;" bade them shed no tears for her, and in Tuttle Hudson Berlin Heights O gree, it is made the more interesting by the apparent truth- a few moments, without a tremor of her physical frame, she had passed on to the higher life.

For her many pleasant social traits; for a life of active Mrs. Cora L. V. Tappan. In one volume, 12mo., cloth, tint- usuefulness in her humble sphere; for unwearied, self-sacried paper, and bevelled boards. Price, \$1.75. Published by ficing, practical sympathy for her unfortunate fellow creatures and for an unhesitating and undisguised devotion to carefully "The formed conscientious convictions, her memory remains green The with those who knew her best; and their trust is unwavering Whiting A B Address Albion Mich poem is so original and characteristic, that its criticism will that the discipline of her earth life has been but preliminary to a career of ever-expanding usefulness and delight in that realm of existence in which they, at no distant day, shall | Wolcott Mrs EM Canton Sta Lawrence co V V joyfully greet her.

LECTURER'S REGISTER.

[This list is published grat titously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Barrett, J. O, Glen Beulah, Wis.

Ballou, Mrs. Addie L., Chicago, Ill., care R. P. Journal. Brown Mrs. H. F. M., Chicago, Ill., care Lyceum Banner. Byrnes, Mrs. Sarah A. Permanent address 87 Spring street

East Cambridge, Mass. Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.

Burnham, Mrs. Abby N. Address 10 Chapman st. Boston. Bailey, Dr. James K. Box 394 La Porte, Ind. Carpenter, A. E Care Banner of Light; Boston, Mass. Chase, Warren. 601 No. Fifth street, St. Louis, Mo. Clark, Dean Address care Banner of Light, Boston, Mass. Child, Dr. A. B. Address 50 School street, Boston, Mass.

Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa. Cooper, Dr. James Bellefontaine, Ohio. Cowles, J. P., M.D. Ottawa, Ill.

Currier, Dr. J. H. 39 Wall street, Boston, Mass. Clark J. J. Mrs., Missionary Agent. Address 155 Harrison

Ave., Boston, Mass. Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass. Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.

Denton, Prof. Wm. Wellesley, Mass. Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass. Davis Miss Nellie L. 49 Butterfield street, Lowell, Mass.

Dunn, Dr. E. C. Rockford, Ill. Doty, A. E. Illion, Herkimer county, N. Y. Dutton, Geo. M.D. West Randolph, Vt.

engagements in the West and South for summer or autumn. Forster, Thomas Gales. In Philadelphia during Feb In

Baltimore during March, in Troy during April, in Salem during May.

Fishback, Rev. A. J. Sturgis, Mich. Fish, J. G. Address Hammonton, N J. Fairfield, Dr. H. P. Ancora, N. J. French, Mrs. M. Louise, Washingtonville, So. Boston. Gordon, Laura DeForce Box 2123 San Fransisco, Cal.

Graves, Kersey Address Richmond, Ind. Greenleaf, Isaac P. 1061 Washington street, Boston. Greenleaf, N. S. Address Lowell, Mass.

Lawrence, Mass. Guild, John P. Griggs, Dr. I P., Norwalk, O.

Hardinge, Mrs. Emma, Address No. 6 Vassall Terrace, Ken sington, W. London, England. Hinman, E. Annie Falls Village, Conn. Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass

Horton, Sarah A East Saginaw, Mich. Houghton, Dr. Henry M. Montpelier, Vt.

Hull, D. W. Address Hobart Ind. Hubbard, Julia J. Address Box 455 Portsmouth, N. H. Hodges, Dr. J. N: No. 9 Henry street, East Boston.

Holt, Charles, Warren, Warren county. Penn. Howe, Lyman C: Box 99 Fredonia, New York.

James, Abraham Pleasantville, Penn. Johnson, Susie M. Baltimore during Jan. Permanent ad-

dress, Milford, Mass. Kellogg, O: P. Address East Trumbull, Ohio. Knowles, Mrs. Frank Reed, Breedsville, Mich.

Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.

Logan, Mrs. F. A. Address care Warren Chase, St. Louis. Loveland, James S. 350 Jessie street, San Francisco, Cal. miliarity with the Bible and zeal for her faith at a time when | Lynn, Cephas B: Address care Am. Spiritualist, Cleveland, O. Mathews, Sarah Helen Quincy, Mass.

> Mayhew, Dr. John Box 607 Washington, D. C. Maynard, Nettie Co'burn White Plains, N. Y. Middlebrook, Anna M. Permanent address Box 778 Bridge-

port, Conn. Mossop, Mrs. A E. Permanent addres & Dayton, O.

Mansfield, J. L. Box 137 Clyde, O. Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM.

SPIRITUALIST, Cleveland, O. Pierce G Amos Box 87 Auburn, Maine. Powell J H 162 Chelsea st East Boston

Rudd Jennie S 4 Myrtle st Providence R I Ruggles Elvira Wheelock Havana Ill

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Smith Fanny Davis Milford Mass. Simmons Austin E Woodstock Vt Stiles Joseph D Dansville Vt -

Thwing Mattie Conway Mass

Thompson Sarah M 161 St Clair st Cleveland Q Toohey John H W Providence R I.

Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.

Van Namee J. Wm 420 Fourth ave New York Warner Mrs S E Cordova Ill Waisbrooker Lois Box 159 Ravenna O Wadsworth Dr F L 399 S Morgan st Chicago Wheeler E S in Boston

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Sup a Menstruatio		90.
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Rheumatism	Pos.	1,378
Painful Menstratio	n Pos.	1,497
Female Weakness	Pos.	1,561
Fever	Pos.	2,386
Amaurosis	Neg.	63
Coughs and Colds.	Pos.	1,739
Heart Disease	Pos.	483
Kidney Disease	Pos.	571
Diarrhæa	Pos.	1,114
Headache	Pos.	1,841
Dysentery	Pos.	1,246
Liver Complaint	Pos.	760
Pains and Aches	Pos.	981
Deafness	Neg.	83
Bronchitis	Pos.	325
Piles	Pos.	218
Worms	Pos.	380
Inflammations	Pos.	971
Paralysis	Neg.	74
Acidity of Stomach		352
Ear-ache	Pos.	436
Tooth ache	Pos.	325
Flatulence	Pos.	265
Spermatorrhœa)	1 00.	A series
Seminal Weakness	Pos	1,481
Erysipelas	Pos.	982
	Pos.	396
	I US.	390
Loss of Taste	Non	20
Loss of Smell S	Neg.	32
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THE OPENING DAY.

BY BISHOP BEALS.

The day-eyes softly ope anew To meet Spring's tender blush, While from out love's arching blue, Heaven's own beauties flush.

And magic fingers lift the veil That hides the opening day, Bidding the song-birds sweetly hail, The perfumed breath of May.

The busy heart of Nature throbs Big with love's own gifts; Struggling with her task she sobs And smiles through cloudy rifts.

The purple hades so softly press Against the gold and dun, And mingling hues of light confess The glory spring has won.

The murmuring waters softly purl Through nooks and shady green, And madly o'er the mountains hurl The dancing foam-white stream.

The merry song and joyous shout Of childhood's gleeful play Stir with warmth each chilly doubt That mar the rosy day.

Upspringing from the sleepy night Babe angel Spring appears, Flushed with love's own mystic light, It smiles through dewy tears.

The daintiest dreams so sweetly play O'er landscape's wondrous range, And flower-eyed beauties lead the way Beneath green caverns strange.

The new-born world softly breathes A prayer o'er leafy May, And warm her throbbing bosom heaves To greet the opening day.

Daybreak Inspiration.

Mrs. Julia Ward Howe gave the following account of the origin of ner "Battle Hymn of the Republic" to a Detroit audience, a few evenings since:

I was on a visit to Washington, during the first winter of the late war, with Governor Andrews and other Massachusetts friends. We had been spending the day in the soldiers' camps on the Potomac, and I heard the "John Brown Hymn" sung and played so often that its strains were constantly sounding in my ears. As the words in use seemed an inadequate expression of the music, I wished very much for an inspiration which would provide a fitting rendition of so beautiful a theme. But it did not come, and I retired to bed.

Early in the morning, before daybreak, I awoke, and my mind in a half-dreaming state begun at once to run upon the rhyme of the "John Brown Hymn." to its measure, and the lines spun off without further effort. I said to myself, "Now I shall lose all this unless I get it down in black and white." I arose, of morals for women and another for men. grouped about in the dark, got such stationery as may be found in the room of a Washington hotel, sat down, then wrote, as I frequently do, without lighting a lamp, that "Battle Hymn of the Republic."

Leo H. Grindon, in one of his efforts, says of the death and burial of man: "As the soul is the man, and the material body only his house while upon earth, a man is never really buried! No human being, sinc the beginning of the world, has ever yet been buried—no, not even for a few minutes. Buried! how can a living soul be buried? Man is where his conscious being is-his memory, his love, his imagination; and since these cannot be put in the grave, the man is never put there. So far from being our last home, the grave is not a home at all, for we never are laid in it or go near it. . . departed are no more than relinquished garments of divine service is over and finished, the chanting hushed, the aisles deserted; and to be contemplated with as little terror and revolting as we gaze at the silent walls of some ruined cathedral."

P. S. Tieren Trent of the selection

Paragraphic.

A Lutheran clergyman in Pittsburg poisoned him. self the other day, because he could not make up his mind about certain theological questions.

The good of human life does not lie in the possession of things which, for one man to possess, is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's.

According to Bancroft, the sum total of the Puritan element in our population does not exceed four millions all told. The Irish equals this, the German approaches it, and both will soon exceed it.

A new arrangement has just been effected at the Michigan State Prison, whereby the prisoners are allowed to write to their friends once a month, and to receive letters from their relations once a week. The first Sunday 125 letters were written by the prisoners.

It was a fine stroke of satire in the lady who, at a religious convention held the other day, in New York, rose and asked that prayers be had for the poor ministers who had recently objected to croquet playing and other fashionable amusements. We can appreciate the grin which stole unbidden over the countenances of all in attendance.

A remarkable spiritual medium, who is reported to make wonderful revelations, has appeared in the ancient town of Syracuse, Sicily. Spiritualism seems to be a new thing there, and Pietro Spumanto, the medium, is regarded as miracle worker and supreme enchanter.—Investigator.

Let amusements fill up the chinks of your existence, not the great spaces thereof. Let your pleasures be taken as Daniel took his prayer, with his windows open-pleasures which need not cause a single blush on an ingenuous cheek. That which must be concealed is near allied to sin. Heed the quality of your joy. A single rose is a fairer ornament than a whole stack of straw .- Theo. Parker.

Henry Ward Beecher says: "When I think of heaven, I do not think of angels standing like wax candles, in long altar-rows, singing hyms of praise; I think of saintly life, of angelic life, the sweetest, the gayest, the most joyous, the fullest of every mood of fancy and goodness. I think of beings that carry light in the eye and joy in the heart, and ecstacy in every touch."

"This ought not to be," says the Universalist: "A woman makes application to teach school; the Board of Education find that she has been divorced, and think it prudent to reject her. Her husband, meantime, though well known to be a libertine, is THIS Volume of nearly 400 pages, octavo, traces the phe-Very soon the words commenced fitting themselves elected to the legislature and takes his scat among honorable lawmakers af the State." It is not creditable to our civilization, that there should be one code

> The following lines are supposed to have been written by an editor who was insane, for no sane man could dream anything so improbable:

> > I-hada dream the other night, When everything was still: I dreamed that each subscriber Came up and paid his bill; Each wore a look of honesty, And smiles were round each eye, As they handed over the stamps, They yelled, "How's that for high?"

In Sheffield, Vt., on the farm owned by Wm. Gray, there is a large granite boulder, lying apparently on the surface, on the top of which is a spher-. Hap- ical excavation constantly filled with water, even py the day when all shall learn that corpses of the in the dryest time last summer, with no visible inlet. What makes it more curious, is the fact that it nevliving men and women—temples of God, in which er was known to run over, but is alway full. Mr. Gray says the water has been dipped out and it immediately regained its usual fullness, without any

OHID MELLAND, OHIER

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While we shall retain in the next volume the gen. eral features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able, biographical sketches of sev. eral of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen. John Pierpont, and others. The memory of these Fathers should be preserved, together with the strik. ing evidences by which they were convinced of Spir. itualism.

We shall greatly enlarge our record of facts, as they are the basis of our philosophy and of universal interest. Essays on subjects pertaining to Spiritnalism have been promised by the best thinkers in our ranks in Europe and America; so that this department will equal the high standard of excellence attained in the first volume. One of the editors intends visiting England the ensuing summer for the express purpose of gathering material for the Euro. pean department.

Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but yours; therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

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